Racial Consciousness—1924.

Dubois and Tanner are Added to Mythical Ten

Published by American Federation of Negro Students.

Lincoln, Pa., April 10.—(Preston News Service)—Dr. Wm. E. DuBois, editor and author and Henry Ossawa Tanner, the painter, are the fifth and sixth names chosen today by a committee of leading persons of the country asked to agree on a list of the ten prominent Negroes America has produced.

DR. W. E. B. DUBOIS

And previously published, already Frederick Douglass, abolitionist, George W. Carver, chemist; Madam C. J. Walker, manufacturer of toilet articles, and Jas. W. Johnson, poet and diplomat, have been selected. Four more names remain to be chosen.

Dr. DuBois was selected from a list of scholars and writers including Dean Kelly Miller, W. S. Scarborough, author of the Greek text boko; Alain L. Locke, Rhodes Scholar; Dr. Ennest E. Just, zoologist, and Dr. Carter G. Woodson, historian. The committe epicked Dr. DuBois as the greatest scholar.

Harry T. Burleigh, the singer and composer; Carl Diton, Meta Fuller the sculptress, and actors like Charles Gilpin and Bert Williams, were in the list from which Henry O. Tanner was named as the greatest artist of the race.

His steady climb from the position of honorable mention at an internationa lexhibition in 1896; Walter Lippincott Prize in Philadelphia in 1900; Harris Prize in Chicago same year, interspersed with numerous second and third prizes of great moment during the intervening years to the Gold Medal Prize in San Francisco in 1915, marks him as a premier American painter, regardless of blood or tint of skin.

During his recent return from his Parisian studio, a great Pitsburgh daily, (white) said of him, "The dean of American painters approaches our shores."

Truly these are six great Negroes who have produced in America.

(Continued Next Meek)

Col. Young And Dunbar Among Mythical Ten

Lincoln, Pa., April 14.—(Preston News Service)—Colonel Charles Young, soldier, and Paul Laurence Dunbar, poet, were named as the seventh and eighth greatest Negroes America has produced. Two more are yet to be named to make the mythical ten.

Already the committee of distinguished Americans under the auspices of the Federation have named George W. Carver, Frederick Douglass, James W. Johnson, Henry O. Tanner and Dr. W. E. B. Dubois.

Col. Young is declared to have fought his way thru the highest military institution of the new world to the highest military position of any member of the race. Dunbar is referred to as philosophic, unique and original. Better than any other creature in history, the genius of this great poet immortalized his own race in America.

Dean Gilbert Jones, of Wilberforce, a member of the committee selected the following ten as his choice: Crispus Attucks, patriot; Benjamin Banneker, scientist; Frederick Douglass, statesman; Paul Dunbar, poet; Henry O. Tanner, painter; W. E. B. DuBois, scholar; Bert A. Williams, actor; Charles Young, soldier; Booker T. Washington, educator; Richard Allen, churchman.

OUR WOMEN.

In New York City a play called "White Cargo" has been showing for several months. It is a story of a white man's life on a West African rubber plantation and his marriage to a colored woman. The marriage proves unhappy. The white man, his passions satisfied, tires of the colored woman and repulses her. Enraged, she poisons him, and, while he is dying, she is offering herself to another white man in the next room.

Concerning this play, which portrays a colored woman as being a thoroly heartless creature, whose only ambition is cheap jewelry and sex gratification, there have been no protests, either by white or colored persons. But concerning the O'Neil play, "All God's Chillun Got Wings," in which there is a marriage of a white girl to a colored boy, there have been many protests by both white and colored persons.

This peculiar psychology serves to point out one thing unmistakably, and that is, black womanhood is held too cheap by both white and black people.

Let the white people tell the truth about the resistance offered by colored women to the advances of white men with both prestige and property.

Let them examine the record as it is written by slave women who died rather than submit to white men, or let them compare the chastity of our women in domestic service in most intimate relations with white people, with the chastity of white women themselves in positions in offices and business in general.

We stand willing to have our women judged by the honest comparison.

With respect to the protests against the O'Neil play which shows the white woman in love with a colored man, we may find the white psychologist himself giving the explanation. It is fear on the part of the whites, fear that their women may respond to the demands of sex without prejudice, which actuates the white man to protect his women even against themselves.

But, a glance at the current magazines and a perusal of their offerings will show you that the new "impuritan" school of literature is revealing just what sex longing is in the back of the white woman's mind.

The furor respecting the modern drama is evidence of the fact that the drama is revealing unexpressed ideas in the minds of the American public. It is to be expected that the public would revolt at ideas not current among them.

Why have power, and wealth if not to propogate ideas which flatter and please the possessor? Why labor to build a civilization, if that achievement is not to last beyond our own lives and be inherited by our children?

Man is led to sow by the certainty of reaping, and the white man is naturally unwilling to sow what he is pleased to call a white civilization to be inherited by a Negroid offspring. There is no way out but race prejudice, and every avenue of influence upon public opinion must be, is being entered, to propogate such prejudice.

The use of the drama to discredit the Negro is but another method of arousing hostile public sentiment. Time was when pamphlets were written aiming to prove him something less than human; his mentality was questioned; his ability to accept civilization or to live the life of a citizen was learnedly disproven by logic; he was murdered, intimidated and legislated against; his children have been denied equal opportunity in the schools and he himself has been refused admission to the opportunities for decent pay and political recognition in keeping with his numerical strength; it was hoped to keep him out of the war as a fighting unit; he was discredited and lynched in the uniform which he had worn in national defense; he has been robbed and exploited, but he has survived all the persecutions directed against him and he has refused to accept th psychological suggestion of inferiority propogated to destroy his hope and ambition.

This recent move to show him and his women in a most unfavorable relation to white people in sex relations is a last desperate strategy to create a barrier against race respect and progress.

We know our mothers, believe in our wives and sweetharts, love our daughters and refuse to believe our women one whit different from other women anywhere or at any time.

Racial Consciousness-1924.

NOW THAT THE MEETING IS OVER.

The "Race Conference" was widely advertised, and we, you, I and others were urged to attend. We were assured that the "Local Committee" would leave no stone unturned to make everything ready for our entertainment, that all we had to do upon arrival was to register at headquarters. We, you, I and others, went to the Conference, we had genuine interest, and were ready to serve in any helpful way. It cost us $25.89 railway fare, and $15.99 extras to take the trip. Well, we are back home, with a total expense of $41.88.

The railway company and divers hotel keepers got that much of our money. What did we get? We might have ordered a new suit, (much needed), for that sum of cash. We could have invested in good, new books, much needed. We might have had a radiophone installed, made payment on a note matured in bank. Better, we might have turned it all over—a donation to Foreign Missions. In fact, we can think of many places where that money could have done more good than it will do in the coffers of the railway company and the traders.

Well, what did we get? Stereotyped addresses from a number of men who like to talk; men who have no local standing worth mentioning, who spend their days in circles of society outside the pale of our churches, in some cases, society more of the underworld than of the aristocracy.

National organizations do but little good till they are allied with local co-operation. We know preachers who loom large upon platforms where conventions and conferences are assembled, because they have the gift of speech, who are small stars at home. Baptists must give value for value in the coming national assembly.

What did Prof. Kelly Miller's Sanhedrin accomplish? What reason substantial, have they for another meeting? The members, half dozen of them, did plenty talk. A cut and dried program was carried through. The hall was well filled several times during the week, but what did we get to bring home that can be utalized in any kind of racial or national reform movement?

MAY - 8 1924

THEY OBJECT TO THE WORD "NEGRO"

A number of Washington negroes are said to be unfriendly to the proposal to erect here a monument to the black "mammy" of the south, a proposal in which Major Stedman and others have manifested some intrest. A bill designed to donate a site for such a purpose is now pending in committee, and it has been explained that some of the members do not regard it as "expedient" to repor tthe bill at this time.

The negroes here are equally as aggressive in trying to secure a place for themselves in the sun, as they are opposed to being moulded into bronze figures to extol one of the noblest phases of their character in the past. About 30 per cent of the capital's population are negroes and of this 30 per cent 90 per cent are tenants. There is a rent commission composed of five members all white, whose terms of office will soon expire. The members of this commission are appointed by the President and the negroes, through their spokesman, one Jones, a lawyer, is demanding that two members of this commission be negroes and it is now believed that President Coolidge can be persuaded to grant this demand.

It is reported that this demand on the part of the Washington negroes is backed by negroes in northern politically pivotal states, and the President's campaign managers may consider it good politics to appoint one and perhaps two members of the commission as negroes.

Still another phase of the new negro's character is voiced in the circular literature of the Alliance of Colored American of Philadephia, 1500 strong, protesting against the nickname "negro." Every congressman has received a copy of this protest. Representative Ward, who paused for a moment to comment on the spirit of it, said that if the term negro had become an opprobrious epitaph, the negro had made it so. It was the thing itself and not its name that determined the character of the name.

These Philadephia negroes contend that the term, "negro," is used to denote derision and slander, and is associated with rape and crime. Mr. Ward said that is not true. The term negro, he said, is used to distinguish a certain racial group from other racial groups of colored people, such as Indians. Both Indians and negroes are colored and to call both groups colored people would be to make no distinction. We don't call the Indians colored and no more should we call the negroes colored, he said. Pocahontas was colored, but she was an Indian; Booker Washington was colored, but he was a negro and proud to be called a negro, concluded Mr. Ward.

Senator William E. Borah, of Idaho, has consented to deliver an address before the national race Congress at its annual session here, which begins the 29th of this month, the Congress announced today.

It was said today: "The Congress proposes to establish here soon after its annual session a legislative or information bureau where information pertaining to all phases of negro life and welfare will be collected from different parts of the country to be available for those espousing the cause of the negro race."

Address To The Country By The National Negro Press Association

Conditions of the country as indicated by the signs of the times, make it imperative that the National Negro Press Association, convened in its twenty-fifth annual meeting, February 18th-24th, issue an address to the country expressing the economic and political inequalities confronting thirteen million loyal American citizens who have never failed their country nor produced a traitor, either in the time of war or in the time of peace.

In issuing this address to the country, we rededicate and reconsecrate the loyalty and patriotism of thirteen million people as a conservative resource which the country may rely upon in any conflict against the government at Washington, whether made by organized force within the Nation or a foreign foe.

We deplore the political conditions that have brought about the apparent impossibility of the confirmation of an American citizen to a position of honor and trust in the government, because of race or color or previous condition of servitude. We regard such an attitude on the United States Senate, the highest legislative branch of our government as a harbinger of race hatred and religious intolerance, and in contravention of the federal constitution and its amendments.

We deplore the economic and political conditions which foster and promote strife and dissension throughout the country between capital and labor most largely fomented by foreigners, who, failing to understand our system, play into the hands of designing politicians and professional laborites who fatten and grow rich upon the fruits of economic strife and industrial confusion.

We call upon the Congress and the State Legislatures to effectuate appropriate legislation which will bring about a just and equitable distribution of the rights of both capital and labor.

We deplore the growing tendency of bolshvism, sovietism and communism amongst a part of our citizenry, and the efforts of the Ku Klux Klan and other secret conclaves to disrupt and disturb the policies of the government at Washington and in the States, through their chambers of invisible governments and empires.

We endorse the Coolidge administration at Washington in its effort to give the country a clean, honest and upright government, and we congratulate the country for having in the White House in these perilous times a chief magistrate whose patriotism and devotion to public duty stand him four-square with every American citizen.

We commend his statesmanship and devotion to public duty to the American people as worthy of endorsement at the polls next November by re-election. We call upon the President because of his high Christian character and devotion to public duty and because of our faith in his willingness so to do, to pardon outright the fift-four soldiers now incarcerated in the "pen" at Leavenworth, Kansas, on account of the so-called Houston riots.

We also recommend that the President see to it that, as soon as compatible with the good of the service, a complete Negro staff from top to bottom be placed at Government Hospital No. 91, Tuskegee, Ala., and that Negro physicians serving at this hospital be permitted to live in the cottages provided by the government for their care and comfort, but which are now denied them because of evil influences directed against them from within the Veterans' Bureau at Washington. We also urge that the President will order an adjustment of salaries so that the pay of the colored professionals working at this unit will square with the pay for the same work in other like institutions.

And, as a matter of fairness to thirteen million citizens, our organization respectfully calls upon the President to issue an executive order abolishing jim-crow divisions and all manner of segregation as now flagrantly imposed upon colored employees in the various governmental departments at Washington, solely because of their race.

Be it the sense of the Association that the corresponding secretary be directed to reply to the President's letter to this Association, and enclosing a copy of this address.

In view of Dr. DuBois' indictment against the National Negro Press Association, which represents that part of the race press in this country that is seeking through co-operation and unity of purpose to build a favorable sentiment for the race, we feel that we ought to publish again the address in full that the public may see who is in error, the good Doctor or the Press Association. The Doctor said that the Press Association issued a silly address. The Association feels that if in an honest effort, sought to serve the race and country, it fell into silliness, that it would better become the learned Doctor to issue a sensible address rather than to hold the Association in its honest effort up to public ridicule and contempt. If the best we could do was silly, why not the good Doctor in his wisdom, which he himself does not question, issue a sensible address. If we were destructive or ignorant in our public utterances, why does he not issue a constructive address to justify his criticisms?

We stated and restate above conditions that we thought needed amelioration—and according to our knowledge of unfavorable conditions obtaining to the race in the national life, would be largely corrected, if the public conscience was appealed to.

We did not think it was silly to call the attention of the public to economic and political inequalities inveigled against us. We did not think it was silly to rededicate and reconsecrate the loyalty and patriotism of our people to God and country.

We did not hink it was silly to deplore political conditions that had to make it impossible for a Negro to be confirmed by the United States Senate; but we thought, if we could in any way waken the public conscience and get he public to think of the injustice, that the ban would be removed.

We did not think it silly to suggest that Congress and the Legislatures by appropriate legislation equitably distribute the rights of capital and labor.

We did not think it was silly to deplore the tendency of a part of our people to bolshevism, sovietism, communism and invisible government.

We did not think it was silly to endorse the administration of President Coolidge and to commend him for devotion to public duty, and to ask by reason of his largeness of heart and public service to all men, without regard to race or color, that he be re-nominated and re-elected.

We did not think it was sillk to ask that a Negro personnel be placed in charge of the hospital at Tuskegee with salaries commensurate with their services and efficiency.

We did not think it was silly to ask that the Negro doctors be permitted to live in the cottages provided by the government for hospital doctors at Tuskegee.

Finally, we did not think it was silly to ask that Jimcrow divisions and segregation imposed upon colored employees at Washington in the departments be abolished. And it never occurred to us that we were silly until the learned Doctor, Garvey's opponent for world leadership, returned from Africa and issued a public address that Garvey, his opponent, was either a lunatic or a traitor—that Kelly Miller's Sanhedrin Council, met and did nothing, and that The National Negro Press Association issued a silly address. But, since Dr. DuBois said so, and taking into further consideration that he has reluctantly confessed that he is the world's greatest Negro, and the wisest man among us all, it must be so, and since it is so, and Garvey, his only opponent for world leadership, is a lunatic, and the press is silly, and Kelly Miller knows nothing and has done nothing, his wisdom, his statesmanship, his world vision ought to issue an address to the country that is not silly—call another meeting of the Sanhedrin Council and declare himself world leader.

We would not give the good Doctor this further consideration, if it was not possible that many people would be misled by his ebullition who did not read the address itself. And, then there are a lot of people in this country who agree with the Doctor without rhyme or reason, that he is the wisest race leader, not having studied the man, and who have been carried away by the brilliant and spicy theory of his preachments.

(Kansas City Call)

The Negro has faded from politics as an issue. No one of the parties or of their nominees is seeking victory in the coming election on a platform of opposing our race. The Vardeman type of politician, the Negro hater, is gone. As new issues press to the front for solution, the dark stain of chattel slavery fades from view, and at last, in the eyes of the law, the Negro is a citizen. From Maine to Georgia, when laws are passed, all men understand they are applicable to black as well as white. There is an end to the mental reservation which excluded us from the high-sounding enunciations of the Declaration of Independence and of the United States Constitution.

Only a minority of the people fail to see that the world has moved on, and that the Negro as a political issue has passed out. Unfortunately, we are among this unseeing minority. The din of race antagonism has resounded in our ears so long, we cannot hear the acknowledgment of our citizenship. We have kept our defensive armor on against proscription so long, that we can hardly realize the world is talking about somebody else, and that we are no longer its target.

We utter no ingratitude to the benefactors of our fathers in saying, we must face twentieth century problems, with twentieth century minds. The men who followed Sheridan, and Sherman and Grant, met slavery as a new problem. Only five years before the Civil War itself, was the party formed that definitely divided the country on it as an issue. They faced a new problem and made their decision to fight for a united country. It we would be truly grateful to them. we must keep the heritage they bequeathed us, by meeting our country's problems in a thoughtful, manly way. The ostrich is said to hide its head in the sand when pursued, deluding itself into a feeling of security. In like manner we need not expect to be counted wise when we substitute noise for effort, and sentiment for sense.

Chicago Whip
7-26-24

Racial Consciousness—1924

WHO'S WHO IS LATEST JOKE ON RACE

The 1924-25 Edition Finds Only 44 Negroes In The United States To Distinguish

25,356 WHITES NAMED

Wm. H. Lewis, M. E. Bishops, Carter G. Woodson, Roland Hayes Omitted

The latest joke to be perpetrated on the colored people of America is the 14th edition of Who's Who in America, published by the A. N. Marquis and Company, of Chicago.

There are 25,356 biographies, of which number 44 are Negroes.

Lack of familiarity of what colored people are doing has led to the inclusion of several persons, less outstanding than those who were omitted.

For example, R. Nathaniel Dett, of Hampton, is included, but neither Roland Hayes, Harry Burleigh nor Charles Gilpin, all Spingarn medalists, are included.

Henry Lincoln Johnson's name is found in this volume as a lawyer and a politician, but Fred Morton, civil service commissioner of New York, leading Democratic politician and William H. Lewis, of Boston, are both omitted. Of the 44 names of colored persons, 18 are ministers or bishops, but L. K. Williams, head of the great Baptist Convention and the two race M. E. bishops are omitted.

George F. Woodson, a minister, is included, but Dr. Carter G. Woodson, celebrated historian and author is not found there. This same lack of information of Negroes has led to the inclusion of R. R. Wright as a banker and the ommission of E. C. Brown, head of the Brown and Stevens Co., and C. C. Spaulding, head of the North Carolina Mutual Life Insurance Company.

R. R. Wright, Jr., head of the Christian Recorder, a small publishing plant, is included while Henry Allen Boyd, Robert S. Abbott, and R. L. Vann all much larger and more important publishers are omitted.

If the botch work in handling the white biographies is as bad as the colored, the volume is in no sense trustworthy.

A list of the colored included is: C. E. Bentley, dentist; Dr. J. W. E. Bowen, theologian; W. S. Braithwaite, poet; B. G. Brawley, author; John E. Bruce, educator; Bishop J. S. Caldwell, A. M. E. Zion; C. S. Chestnutt, writer; W. H. Crogman, educator; R. N. Dett, composer; W. E. B. DuBois, editor and author; H. W. Furniss, diplomat; W. H. Goler, educator; A. H. Grimke, writer; F. J. Grimke, theologian; W. H. H. Hart, advocate and defender; Solomon Porter Hood, A. M. E. minister and Minister to Liberia; John Hope, educator; John Hurst, bishop, A. M. E. Church; Henry Lincoln Johnson, lawyer and politician; Jas. W. Johnson, editor and author; J. Rosemond Johnson, musician and composer; J. H. Jones, Bishop, A. M. E. Church; B. F. Lee, Bishop, A. M. E. Church; Kelly Miller, educator and author; [redacted]; R. R. Moton, educator; I. Garland Penn, educator; C. H. Phillips, Bishop, C. M. E. Church; W. S. Scarborough, A. M. E. Church educator and author; Emmet J. Scott, author; H. O. Tanner, artist; Marcus Wheatland, physician; Geo. F. Woodson, A. M. E. minister; M. N. Work, author and sociologist; R. R. Wright, Sr., educator and banker; R. R. Wright, Jr., minister and editor, A. M. E. Church; J. A. Gregg, Bishop, A. M. E. Church; Wm Pickens, author and lecturer; Wm. D. Chappelle, Bishop, A. M. E. Church; Geo. C. Clement, Bishop, A. M. E. Z. Church; Wm. L. Lee, Bishop, A. M. E. Z. Church; Geo. L. Blackwell, Bishop, A. M. E. Z. Church.

Ohio Cincinnati
9-12-24
Norfolk Journal & Guide
9-6-24
Ohio Cincinnati

What The Race Spends For Luxuries

The JOURNAL AND GUIDE is not miserly in its views of living, and it is not disposed to advise others to be so. It believes that "all work and no play makes Jack a dull boy," and that those who deprive themselves of all of the pleasures of living in order to have a hoard and in fear that old age will creep upon and find them a charge upon charity do not get much out of living. Every industrious person is warranted in enjoying some of the luxuries and some of the pleasures of living, and this can be had without spending all of the surplus earnings in having it. The main thing is to know how to be temperate in spending as well as in saving.

In his annual address to the National Negro Business League, Dr. Moton gave us some statistics of expenditures of the race for what may be termed luxuries, and the figures look big and ugly, but they have extenuating circumstances to plead, without destroying the fact that much less could reasonably be spent in that way. Dr. Moton says, on this point:

"There is another thing this League should do in the future in a larger measure than we have in the past, and that is, emphasize the importance of thrift for our people, young and old. Let us quote some figures from the United States Treasury Department based on taxes collected by the Internal Revenue Bureau for the year 1921. The Negro race constitutes one-tenth of the constituted population of the United States. Basing our estimates on this fact, the figures of the Internal Revenue Bureau show that in the year 1921, Negroes spent for luxuries alone the following sums: for cigars, cigarettes and tobacco, $56,000,000; for perfumery and cosmetics, $15,000,000; for toilet soaps, etc, $14,000,000; (personally, I would not put toilet soap down as a luxury, I think it is necessary); for moving pictures, theatres and cabarets, $65,000,000; for soft drinks, ice cream, $30,000,000; for candy, $71,000,000; for jewelry, $25,000,000; for chewing gum, $3,500,000; pianos, organs, phonographs and other musical instruments, $20,000,000; sporting goods, cameras, electric fans, photographs and pictures at least $30,000,000 more."

One of the questions that confronts us in considering these great figures is, how much of the money spent for the articles enumerated was spent in buying among ourselves. That is not a small nor subordinate consideration, and each one of us should think it over for himself. The profit made upon things sold is made by the seller and not by the buyer, and if the profit and the labor of vending all go to the seller it makes the buyer doubly poor. We must learn more and more to buy and sell among ourselves, and in that way to employ more and more the labor required in vending, so that we shall have as much as possible of the profit in the things purchased as well as in the wages earned by employees.

Enjoy some of the luxuries of living, yes; but be temperate in doing so, and put the unspent dollar in the bank where you can find it when you need it for the purchase of the necessary things.

A RACE OF SPENDERS.

A white man who was discussing a business proposition with the editor of The Age said that he preferred to do business with colored people, for the reason that they were good spenders. "The bulk of them spend all the money they get," was the tribute paid by this energetic go getter after business. This enthusiastic commendation is all right from the viewpoint of the salesman, who has something to dispose of at a good price, but it is questionable if a people who are ready to spend all they get will amount to very much except in the role of consumers.

At the twenty-fifth annual session of the National Negro Business League, held in Chicago last month, President R. R. Moton emphasized the importance of thrift for our people, both young and old. The buying power of the race was considered as a large factor in the problem of racial progress. Some of the estimates arrived at in fixing the figures showed that the conclusions so readily accepted by the white business man quoted above were too sweeping, to put it mildly. For instance, it was conservatively estimated that there are twenty million dollars of Negro money hidden under mattresses, behind bricks in the arches, or in other places around the home. Between seventy and one hundred million dollars are estimated to be deposited in banks not owned or operated by Negroes.

Basing his estimates on the taxes collected by the Internal Revenue Bureau, with the Negroes constituting one-tenth of the population, the expenditure for luxuries was aggregated at some one hundred million dollars. These items would include cigars, cigarettes and tobacco, perfumery and cosmetics, toilet soaps, moving pictures, theatres and cabarets, soft drinks and ice cream, candy, jewelry, chewing gum, pianos, organs, phonographs and other musical instruments, sporting goods, cameras, electric fans, photographs and pictures. While some of these articles may not be strictly classed as luxuries, the use of many of them might be curtailed in great measure.

Dr. Moton's idea was that a campaign might be set up by the league, together with other organizations of the race, to save at

...n of the total amount spent for ... the period of five years. "Two ... of this total," he said, "if combined ... strong, well conducted financial organization would make it impossible for any worthy enterprise among our group to fail." At the same time, this financial backing would create a business confidence and support, which would mean greater prosperity for all race interests. The churches and educational institutions would share in this era of prosperity, as well as all other institutions of the race.

But this era of prosperity, predicted by the head of the Business League, cannot be achieved by a people who spend all they get They must learn to restrict their expenditures on non-essentials and put the money they save in a common fund, where it can be made to count as a combined capital. The practice of thrift is the first step to financial progress.

We must cease to be known as a race spenders.

QUESTIONS AND ANSWERS IN NEGRO HISTORY

By George Wells Parker, Author of the Children of The Sun

Questions pertaining to Negro history anywhere, if of general interest and not too long, will be answered by Mr. Parker in this column. Where space will not permit or the subject is not suitable, letters will be personally answered, subject to proper limitations, and when a stamped envelope is enclosed. Address all communications to George Wells Parker, The Associated Negro Press, 3423 Indiana Avenue, Chicago, Ill.

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Q. What is the farthest north that records of the former existence of Negro races have been found? G. K. L., Denver, Colo.

A. The British Isles and Ireland.

Q. Who was Osiris, J. D., Aurora, Illinois.

A. Osiris was the legendary founder of the Egyptian people and was their first god. His wife was Isis. Together they made the men and women with which Egypt was first populated and then taught them arts of civilization. Osiris was always represented as black and with beautiful Ethiopian face.

Q. Was Hiram, King of Tyre, a Mason? Y. T. S., Cleveland, Ohio.

A. Yes, Hiram was and for this reason he was able to direct the building of Solomon's Temple. The possibilities are that Solomon was not himself a Mason, because had he been so he would not have had to call upon an outsider to construct the temple. Hiram was a black king and one of the league of kings secured from Egypt the secrets of operative masonry.

Q. Who were the Etruscans? W. P. O., Lexington, Mo.

A. The Etruscans were one of the primitive African people who founded the civilization of pre-historic Italy. Much of the remains of their culture have been discovered, but scholars have not yet been able to decipher their descriptions.

Q. Who was Abuker? H. J. N., Wilmington, Del.

A. Abudeker was the first Caliph in the Mohammedan Empire after the death of Mohammed. He was the father-in-law of Mohammed and a full-blooded Negro. So vast was the empire to which he succeeded that it took six months to cross the domains.

Q. Recently I was reading an article in a newspaper concerning the secret in the life of John James Audubon, the great naturalist. Had that secret anything to do with his blood? Q. L Chicago, Ill.

Possibly so, Audubon was the natural son of his father and a West Indian woman. The senior Audubon's wife adopted and reared the boy as well as a sister by the same woman. The fact of Audubon's ancestry was one of the main reasons why Americans did not receive him. Some years later his father died and the estate was taken into the courts of France To the credit of his foster mother, she tried to secure Audubon and to his sister their share of the estate, but Audubon's relatives in France fought him upon the ground that he had Negro blood and won a decision.

Q. Is it true that a Negro laid out the city of Washington, D. C.? F. V. Washington, D. C.

A. Not exactly, the truth of the matter was that the Government employed L'Enfant, the famous French architect, to draw the plans and lay out the city. His assistant was Benjamin Banneker, a very scientific and learned Negro. L'Enfant started the work, but later became peeved with certain official example of interference and red tape. He threw up the job and returned to France. It was then that Benjam'n Banneker was asked to complete the plans, inasmuch as he was the only one familiar with them. He did so and the City of Washington, D. C., today owes to a Negro its completion according to the original plans of L'Enfant.

Racial Consciousness—1924.

"THE NEGRO'S PLACE"

By Ernest Fremont Little.
(In Rocky Mountain News)

I remember reading some time ago a statement made by Prof. Commons of the University of Wisconsin to the effect that the Teutonic race, until 500 years after Christ, were exceedingly primitive in their civilization, yet had mental qualities which made it possible for them to absorb the highest Roman civilization. And I was particularly impressed with his assertion that, "Could their babies have been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America, they would have covered in one generation the progress of twenty centuries."

Well you say, that may have been possible in the case of the Teutonic race, but it is by no means possible in the case of the Negro race. You might say so if you did not know Blooah.

Glancing through a pamphlet published by Garrett Biblical Institute, I read with great surprise that the father of one of its students had been a "village warrior." I learned later that this student was a young African named Blooah; and that he had a perfectly fascinating lecture entitled "From Cocoanut Tree to College," and that this lecture was the perfectly true story of his own life. For he was, quite literally, up in a cocoanut tree when he caught sight of the first white man whom either he or any member of his tribe had ever seen; and today he is doing post-graduate work in an American theological school.

Blooah, a native African, as black as midnight, has actually done what Prof. Commons conjectured the natives of the Teutonic race might have done had they been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America. He has actually covered in one generation the progress of twenty centuries.

How impatient we are with the Negro. Only sixty years out of slavery; yet we expect him to measure up to the very highest standard of white world culture. And because he sometimes fails to do this, we jump to the conclusion that he is an inherently, and therefore permanently, inferior being who may be tolerated only if he "KEEPS HIS PLACE."

What is the Negro's "Place?"

The youngest student ever to receive the degree of Ph. D. from the University of Pennsylvania was Harris F. Blackstone, a negro.

In 1922, second on the list of 200 young medical students examined for internships at Cook County Hospital was Dr. Walter S. Grant, a Negro.

In 1922, as the result of four years study, Smith College granted both the A. B. and M.A. degrees to Miss Eunice Hunton, a Negro.

In 1921, the prize for the best French novel for the year was granted to Rene Maran, a Negro.

In 1921, the Drama League of America elected as one of the ten persons who during the year had contributed most to the art of the theatre, Charles S. Gilpin, a Negro.

The United States Patent Office has granted fifty-seven patents to Elijah McCoy, a Negro.

And there is Scott, the mural painter of religious subjects; and Charles W. Chestnut, the novelist; and W. E. Burghardt DuBois, the brilliant savant; and William Stanley Barthwaite, the widely read literary critic; and Paul Laurance Dunbar, the poet whose

"Lay me down beneaf de willers in the grass,
Whah de branch'll go a singin' as it pass,
An' when I's layin' low,
I kin hyeah it as it go
Singin' 'sleep, my honey, tek yo' res' at las'!

has made the whole world of sensitive spirits his debtor.

What, then, is the Negro's PLACE?

We men and women of the white race have treated the Negro badly enough, God knows. We have laid violent hands upon him and taken him from his home in Africa to serve us as a hewer of wood and a drawer of water in America. We have debauched his women folk and then branded him as immoral. We have, in many instances, kept him in ignorance and then pronounced him as hopelessly stupid. President Moton of Tuskegee is authority for the statement that for 2,000,000 Negro children in the United States, there are, even yet, no education facilities provided. We have treated the Negro badly enough. Has not the time come for us to give him a fair chance?

THE SOUTHERN NEGRO AND NORTHERN BUSINESS

The Christian Recorder was the first Negro newspaper in America to speak encouragingly of Negroes migrating to the North. When the sentiment of the most of the leaders of the race were either antagonistic or doubtful, the Christian Recorder was unequivocal in its approval of northern migration, and we predicted then that it would be a great thing for commercial, political, religious and other phases of Negro life. The bringing of these large numbers into the great cities has already made for us great churches in the North and drawn some of the best men from the South. Churches like Mt. Zion, Philadelphia, built up almost in a day; Bethel, Detroit, rejuvinated; Bethel, Chicago, and many others in our denomination as well as scores of others in other denominations such as Holy Trinity Baptist Church in Philadelphia, Olivet Baptist Church in Chicago. In politics the Negro vote has sent Negroes to the legislature in all parts of the North so that there are more Negroes in the legislature in the North than there are in the South. The Christian Recorder predicted that a Negro would go to Congress and it looks very certain now that in the next few years New York and Chicago will certainly send a Negro to Congress. The greatest advantage, however, has been made in business. It used to be said that the Negroes could make their living in the South. but in the North they could spend their money, but not make it. In those days Negro mechanics were unused, but now the Negroes furnish the most skilled mechanics in all lines. Negroes have invaded the labor unions and are found in nearly every avocation. Negro businesses have grown up to such a great degree that nobody knows how many there are. In Chicago the largest national bank has been developed by the migration, and that city has possibly the largest number of Negro businesses. Philadelphia has developed five Negro banks since the migration—all of them are conducted by Negroes who came from the South to Philadelphia. The Liberty Life Insurance Company in Chicago, the Supreme Life Insurance Company in Ohio are among the strong insurance companies which the Negro is developing in the North. The National Benefit Association of Washington (District of Columbia) has opened up Northern offices, and other large Southern companies contemplate doing so at an early date. Heretofore practically the only lines of business which Negroes had in the North were small, dingy restaurants and ill kept barber shops. Now

some of the best eating houses and best kept barber shops in the country are in the North comparing favorably with those of white people catering to working groups. The largest Negro hotels are in the North, the largest and best equipped Negro theatres, the most prosperous taxi cab companies are in the North; also the largest newspapers and magazines. The hair business and beauty culture business, led by Mrs. Malone of St. Louis and Madam Walker of Indianapolis, and Anthony Overton of Chicago, have been developed to wonderful proportions. Negroes are in the real estate business, undertaking, printing, newspapers, various lines of manufacturing and in other lines are beginning to supply the various wants of their people. Only a beginning has just been made, but the progress has been marvelous. Twenty years from today strong Negro businesses will be common. Negroes of wealth and refinement will be everywhere. Young Negroes coming out of school are turning their attention to business as never before. Just as the first twenty-five years after slavery the ministry absorbed the largest number of educated men, and the teaching and medical profession absorbed them during the [illegible] twenty-five years, so it seems that in the next twenty-five years business is going to be the lure of the Negro college graduate. It is a wonderful field worthy of our best.

WHAT SHALL BE THE ATTITUDE OF THE MINISTER IN BUSINESS?

Should the minister engage directly in business or should he keep aloof from it? The answer to this question depends largely upon the temperament and training of the minister. Business is service and a very legitimate line of service. Some ministers can introduce service profitably to themselves and without injury to their spiritual life. As a practical application relating to the Negro minister in the situation in which we are now, we should say that the proper position of the Negro minister toward business is first of all to be an inspirer. Negro men and women need to be inspired to go in, prepare for and stick to business. Our people need to be urged to have more confidence in their own. Negro business men need encouragement and the minister should give it. He should be the best friend of the Negro business man.

The minister should set apart at least one Sunday in the year when he should direct special attention to the interests of the Negro in business. Business is a part of life just as education, health, religion and anything else. At this meeting we should have all the Negro business men if possible in his congregation. This should be advertised very far and wide, and the church should be packed and the minister should talk on business, and have reputable business men and women to speak.

A minister can be a good guide to business. The Negro business man needs not only encouragement, but guidance. Dealing with a large number of people more or less ignorant, he may not see the necessity of training; he may not see the necessity of honesty. It is the common opinion among ignorant people that to get ahead in business and law, one must be dishonest and many a well trained colored man is now in the penitentiary and a large number of others have made failures of their business because they did not recognize that honesty pays better [illegible] sharp practice. This is [illegible] which the minister can eas[illegible]e, and it is a weakness which is qu[illegible] apparent in the present state of Negro business as the lack of capacity or training. Many short-sighted persons will try to ignore it, but it cannot be ignored and the minister should emphasize it.

The Negro business man needs guidance in his expenditures. New problems are arising among our people because of the increase in wealth. Wealth opens up hundreds of avenues for good and evil which were heretofore closed. The natural tendency toward evil has made wealth a great curse, as well as an instrument of great blessing. The minister by his touch with business men can do a great deal toward turning their minds for the use of their wealth in serviceable channels. At present in many of our communities the business man is largely detached from the church. The minister should see that he is attached to the church and that he is as much interested as a prosperous man in his business as was his grand mother as a washerwoman, or his grandfather as a laborer. But the minister must know that he must present the attractions of the gospel in a different way from that presented to the grandfather of this business man.

The minister should not use his pulpit for the promotion of all sorts of financial fakes and schemes. Too often many ministers take promoters of fake land schemes and stock schemes about which they know nothing and introduce the promoters to their people as all right. Many of them are particularly susceptible if these men are white men and women. Our people have lost millions of dollars through this sort of thing. While we do not believe our ministers should taboo all kinds of promotions, it would be better to refuse than to open the church to all these. Some ministers with a false idea of fairness however will not deny any, but "give all a chance," others deny all because they "do not want to be partial." Both attitudes are wrong. The people will have guidance, must have guidance. An intelligent minister must keep himself close enough to the business world to know the character of the men and women who are promoting business and must be able to recommend only that which is good and sound.

Sometimes we are told that a minister will permit unsavory business schemers to come into their church for a monetary consideration. Such a man is unworthy of trust and will soon come to a sad end. Nothing has done more to discredit the minister in business than the indiscriminate way in which some ministers advocate any business. The minister should have an interest in both business and politics; but it should be as a minister, inspiring and directing aright.

Racial Consciousness — 1924.

SOME TANGIBLE RESULTS FROM GROUP ACTION.

Little drops of water, little grains of sand,
Make the mighty oceans and the mammoth land.

With apologies to the author of the above rhyme, we have paraphrased it in this instance to lay the predicate for the contents of and argument in this editorial.

There are at least four colored lodges in Texas that are disproving the theory and blasting the argument that the black man can not put over big programs and that he is utterly incapable of manning and operating, successfully, gigantic business ventures; for their total gross assets exceed the million dollar mark and the end is not yet. Houston Informer

With assets (real estate, mortgage loans, etc.,) of $545,836.95 the colored Knights of Pythias, led by W. S. Willis of Dallas, lead the field; the Grand United Order of Odd Fellows and Household of Ruth, with H. G. Goree of Texarkana at the helm, come next with $535,055.53; United Brothers of Friendship and Sisters of the Mysterious Ten, whose forces are marshalled by W. F. Bledsoe of Marshall, rank third with $453,696.84; the Ancient Order of Pilgrims (a Texas order), whose directing head is B. H. Grimes of Houston, completes the quartet with $203,949.74.

Thus, these four colored lodges of Texas have assets in the aggregate of $1,738,539.06, excepting the Court of Calanthe, sister order of the Pythians, whose assets ranged around $200,000 at their recent grand session at Ft. Worth. 7 — 12 - 24

Adding the Calantheans' assets to these of the other lodges (the figures for the Odd Fellows, United Brothers of Friendship and Pilgrims include both the male and female departments of these fraternities), we have the staggering and startling total of $1,938,-539.06.

In other words, these four colored Texas orders have assets and cash amounting to nearly two million "bones," and we have not included the Knights and Daughters of Tabor, the Masons, Mosiac Templars and the remaining orders and fraternal beneficiary insurance companies of the race doing business in the Lone Star commonwealth.

Perhaps if all figures were available, the fact would be disclosed that the colored people of Texas have amassed between $2,000,000 and $3,000,000 in their lodges and insurance companies, not including what the local lodges possess in the several communities of the state.

What has made this wonderful achievement and marvelous progress possible?

Did some wealthy members of the race, or some friends in other races donate huge sums of money to these orders and institutions to make this splendid showing?

Did it require the contributions of every man, woman and child of the race in Texas to accumulate this vast amount of physical and financial resources?

Or did these things, manna-like, fall down from heaven?

This gigantic sum of money and extensive realty holdings represent nothing more than the "little drops of water and little grains of sand," and show what can be accomplished with proper leadership and co-ordination of our forces.

No longer are men and races excused from doing their duty and turning up something on account of their racial identity, and the color of the skin and texture of the hair can not longer bar us in putting over economic, commercial, fraternal, educational, religious and business programs.

If you doubt the black man's ability to "strut his stuff" in Texas, just take a glance at the history, progress and achievements of the four race orders named hereinbefore, and you will not only have this doubt removed, but you will discover the secret of success of other races.

From the small acorn the mighty oak springs and from tiny seeds many large plants germinate, showing the value and importance of small things.

What the race has accomplished and brought to pass among the fraternal orders in Texas, is also possible along business and commercial lines; and the colored race must enter the field of commerce and business and become a real and reckoning factor, if our group ever intends to make its presence and strength felt in this country.

To come nearer home: Suppose 100 men would put $1000 each into some local enterprise, or suppose 500 men would invest even $100, or 1000 persons invest $50 in some business venture, and it would not be long before the race would be commanding the respect and recognition of both the business men and politicians.

Nothing talks in America like the coin of the realm, and when men, orders and races accumulate much of this world's goods, their status is changed virtually overnight.

A few years ago, some of these orders now in such affluent and healthy financial shape were almost regarded as a joke, both by members of our race and other races; but today they are highly respected by members of all races and their directing heads are accorded considerations never dreamed of nor contemplated by the most optimistic member of our racial contingent.

Yes, sir, these men (and indirectly the membership that they represent) are getting a kind of consideration and treatment right in Texas, since their orders have made such material progress, that would have precipitated a race riot or civil insurrection a few years back, had these men and their race been the recipients of such things!

It is the rankest sort of bunk to contend that the colored race can not accomplish big things; can not put over large economic programs; can not man and run successfully concerns and corporations handling millions of dollars per annum.

What the race needs in Houston and Texas, for the most part, is a leadership with a vision, ability, pluck and dogged determination; a leadership that abnegates self and places the interests of the group above their own personal interests and welfare; a leadership that would rather suffer the affliction and persecution of Egyption bondage with their people than dwell in the palace of the Pharoahs.

Behind this type of leadership we need a people who are willing to be led; people who are not averse to following leadership of the right sort and who will demand this kind of leadership at any cost or hazard; people who have respect for and confidence in their leaders.

Without these elements, it would have been utterly impossible for these Texas race orders to have made such phenomenal progress and substantial growth in the last decade; for less than ten years ago all of them were practically bankrupt and unable to pay their just and legitimate claims, requiring nearly a year to pay $300 policies; while today these same orders are paying $500 policies almost upon receipt of death certificate, are saving and

reapparent.
nd But the main purpose of this editorial is to show our people
of what we can accomplish through group action and solidarity of
forces, provided we have leadership that is true, tried, honest,
ia|capable and efficient, and followers who will obey orders and con-
ts|tribute their part to put over the program.
nd In other words, the success of these orders has been made pos-
ra|sible largely through team work and co-ordination of forces and
what we have done along religious and fraternal lines in Texas.
al-we can also do along business and commercial lines if we will only
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Racial Consciousness — 1924.

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N Y C WORLD
AUGUST 10, 1924

Negro's Failure to Enter Trade Seen as Mistake

NEW NEGRO MASONIC TEMPLE, Birmingham Ala.

Opportunities in Harlem, Taken Advantage of by Whites, Said To Be Missed Gold Mines

By LESTER A. WALTON.

A question being generally discussed among local Negroes is: "If an outlet for 'racial egoism' must be had, is not Harlem a more ideal setting than somewhere in Africa or in a prescribed section of the United States exclusively occupied by Negroes?"

Marcus Garvey, President of the Universal Negro Improvement Association, dreams dreams of a Negro empire on the dark continent. Hubert Harrison, public speaker, sighs for a Negro State in this country, where the Negro energies will be harnessed for the promotion of his economic, political and spiritual self-help and advancement.

Mr. Harrison says a Negro State in Africa is impracticable. Mr. Garvey says pooh, pooh! to Mr. Harrison's pet scheme. The average Negro in Harlem frowns upon both, pronounces them vague and imaginary, and maintains that instead of chasing rainbows advantage should be taken of the golden opportunities which so abundantly present themselves in the most thickly populated Negro community in the world.

Harlem a Gold Mine.

North Harlem is frequently likened to a gold mine over which the Negro daily passes to and fro seemingly unmindful or unappreciative of the potential wealth and power within his very midst. This simile does not exaggerate. It very aptly describes the situation. Here is a unique settlement of nearly 200,000 souls. It has numbers, a growing racial consciousness, and in some respects has taken on the characteristics of a budding city in the Middle West.

But unlike other sections of Greater New York peopled largely by a distinctive racial group, the Negro appears to be more concerned to spending money than in joining in any organized movement to legitimately gather in the many thousands of dollars which each day flow into the coffers of storekeepers. On this important phase of his economic development the rank and file appear indifferent and unconcerned.

Two-thirds of the business places conducted in this thriving Negro community are owned and managed by white people, who cannot be blamed for their admirable display of acumen, foresight and initiative. It certainly is not their fault they are reaping a financial harvest. They recognize North Harlem as an ideal section to make money and are doing so.

The characteristic attitude of the two races in the matter of promoting business enterprises is accurately reflected in the rental of a block of twenty-two stores recently built on one of the principal thoroughfares. A survey shows that eight of the stores are tenanted by colored people with a barber shop, real estate office, cigar store, lunchroom, jewelry store and beauty parlor ach occupying half the premises, and an automobile stand, combined with shoe-shine parlor and stationery store.

Whites Handle Staples.

White tenants occupy most of the building with a meat market, grocery store, bakery, tailoring establishment, two delicatessens, dress goods store, cleaning establishment, tea and coffee store, lunchroom, soda and confectionery store.

The question inevitably projects itself: "Why are not the Negro's energies harnessed more effectively for the promotion of his economic self-help and advancement in Harlem?" For, whose fault is it that he fails to grasp many of the chances for making money among his own?

Anent the New York Negro's political status, whatever position he occupies he, to a very large measure, has made for himself. It is well known that petty jealousies, bickering, selfishness and a lack of resourcefulness have been contributory elements to operate against the race's rise in the realm of local politics. No one familiar with the situation can deny that if the Harlem Negro registered and voted in proportion to his numerical strength, then played the game "according to Hoyle," the race would enjoy a larger representation in the Aldermanic Board and at Albany, to say nothing of the possibility of a Negro Congressman.

As a former Police Captain of the 38th Precinct stated some months ago there were more colored churches in the district in proportion to population than in any other section of the city; it would seem that Harlem is well adapted for the promotion of the Negro's spiritual self-help and advancement.

The expression is repeatedly made: "Garvey should have invested the many thousands of dollars he collected in Harlem apartment houses in business." Had such a practical course been pursued by the head of the Universal Negro Improvement Association he undoubtedly would have been a constructive force to reckon with. Could Garvey have appealed to the imagination of his followers by talking New York real estate and business instead of "ships for the redemption of Africa" is another question.

Negro Masons Build Home.

In contrast to the mental attitude of those who are inclined to think that Africa or some place far removed from the white man should be used as a sort of laboratory to demonstrate the Negro's capacity to do big things, perhaps it is opportune to mention that during August the new $600,000 Masonic Temple built at Birmingham by Negro Masons of the State of Alabama will be dedicated with imposing ceremonies.

The temple is one of the largest and most impressive buildings erected and owned by Negros anywhere. There are six stores on the ground floor, an auditorium seating 2,500 and a woman's rest room on the second floor; four lodge rooms and eight offices are on the fourth floor. The building is equipped with three elevators and is heated by the overhead vacuum system.

Taylor and Persley, architects of Tuskegee Institute, designed the building, which was built by the Negro contracting firm of Windham Brothers.

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NEGROES WHO LEFT SOUTH FOR NORTH ARE APPEALED TO

128

WASHINGTON, Sept. 6.— Negroes who have migrated into Northern sections from the South are called on in "an address to the country" adopted at the concluding sessions of Lott Carey Baptist foreign mission convention "to deport themselves in such a manner as not to bring reproach upon the race." It urges that they "refrain from spending their money on luxuries and pleasures, and buy homes, erect business houses, and strive in every way to make good, lawabiding citizens of themselves."

The convention, which ended a meeting attended by 600 delegates last night, expressed "regret to find that the spirit of unjust treatment which characterized much of the South is finding its way into some of the Northern communities" and appealed "to the Christian conscience of the North and West for fair play."

Membership in labor organizations was recommended for negroes, with a warning for those having "anarchist and soviet tendencies," and enforcement of the prohibition laws was advocated.

MEMORIAL TABLET FOR NOTED NEGROES

As a art of the Sesqui-Centennial Exposition celebrating the 150th anniversary of the Declaration of Independence to be held in Philadlphia in 1926, a Memorial Tablet will be erected. On this tablet will be the names of 150 leading Negroes who have contributed something substantial to the growth of our country since its founding. This list will be headed by Richard Allen, founder of the African Methodist Church, Absolom Jones, James Barrett, Lott Carey, John Leisle, and others who contributed to the founding of the Negro church. Frederick Douglass, John M. Langston, B. K. Bruce, Hiram Revels and others in the political field; Phyllis Wheatley, Paul Lawrence Dunbar and others in the literary field. The list will also contain the business men, artists, famous women and others. This list will be presented to the Sesqui-Centennial committee for final approval.

Rev. H. P. Anderson, pastor of Bethel Church, who is chairman of the committee getting out the tablet, is asking for nominations of the great men of the race in order that the tablet may represent the best regardless of denomination of section of the country that the Negro has produced, as it will stand for all times as a monument in the city of Brotherly Love.

8-13-24

Henry O. Tanner, the most famous Negro artist, and the son of Bishop Tanner, of the African Methodist Episcopal Church, will model the panel for the tablet, which will be cast in bronze, the cost of which will be about $10,000, which will be borne by the church as its contribution to the race.

A SURPRISING number of colored Americans have taken trips abroad this summer. It is a good sign. It is a sign of prosperity, of progress, of ambition well directed. Europeans will no longer get the darker side of our case only. They will see us spending money as tourists in England, France, Germany, Switzerland and Italy, and they will increase their respect at least for our dollars, if not for us ourselves. When Europeans learn that we have money to spend with them it will further insure that American prejudice will not become so widespread abroad, although American white tourists increase in numbers.

Everyone who can afford it ought to take a trip abroad. It will lend encouragement to those of us who remain behind, and it will inspire to greater things those who go.

AUG 7 - 1924

A Black God

One Marcus Garvey, President General of the Universal Negro Improvements Society, heretofore "Emperor of Africa" and as such wearing the robes of empire, and promoter-general of many enterprises, has—as per his custom—sprung something new to keep himself before the public.

Addressing the "Fourth Annual International Convention of the Negro Peoples of the World" the erstwhile emperor declared that "we must create a God of our own"— a black God. Colored peoples have been worshipping a white God and it is because of this they have not been better served. But what can you expect when we have adopted the idolism of another race?

"We must create a God of our own and give this new religion to the negroes of the world," declared the President-extraordinary. Paradoxically, he quotes the white God as authority for the setting up of a black God. "God tells us to worship in our own image," he said, but the God he would dethrone is the authority for the action he recommends in setting up another.

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N Y C WORLD
AUGUST 4, 1924

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"My race comes first. Jesus and the rest come second."

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Garvey read telegrams and cablegrams addressed to President Coolidge, to Ramsay MacDonald, British Premier; to Sir Eric Drummond, Secretary-General of the League of Nations; to the French Premier, to the rulers of Hayti, Abyssinia and Egypt; to Premier Mussolini and to Mahatma Ghandi. These the meeting voted to send immediately. A collection was taken, which yielded the $600 necessary to send the messages.

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Knows His Position—Has Made Up His Mind.

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You accept the West Indian negro's belief in so-called "black" magic on the ground of an absurd assumption having no basis in fact. The West Indian negro, on the contrary, does not find it necessary either to think in the abstract or to indulge in useless equivocation when expressing his opinion of the gods: Black cat, charm, lynching, necromancy and other favorite divinities of like propensities. No attempt at ridicule can succeed in rendering the negro less appreciative of the seriousness of his position. He is today prepared for one of two things only, the choice of living as a man or that of dying as a hero. To obtain a "place in the sun" is our aim, and succeed we shall, even though for this purpose superstitious beliefs and customs prevalent among whites in this country. It is necessary to create not merely white worshipers at the shrines of

Brooklyn, Aug. 6, 1924.

J. ELMER WORRELL

Racial Consciousness — 1924.

NEGROES WHO LEFT SOUTH FOR NORTH ARE APPEALED TO

128

WASHINGTON, Sept. 6.— Negroes who have migrated into Northern sections from the South are called on in "an address to the country" adopted at the concluding sessions of Lott Carey Baptist foreign mission convention "to deport themselves in such a manner as not to bring reproach upon the race." It urges that they "refrain from spending their money on luxuries and pleasures, and buy homes, erect business houses, and strive in every way to make good, lawabiding citizens of themselves."

The convention, which ended a meeting attended by 600 delegates last night, expressed "regret to find that the spirit of unjust treatment which characterized much of the South is finding its way into some of the Northern communities" and appealed "to the Christian conscience of the North and West for fair play."

Membership in labor organizations was recommended for negroes, with a warning for those having "anarchist and soviet tendencies," and enforcement of the prohibition laws was advocated.

MEMORIAL TABLET FOR NOTED NEGROES

As a art of the Sesqui-Centennial Exposition celebrating the 150th anniversary of the Declaration of Independence to be held in Philadlphia in 1926, a Memorial Tablet will be erected. On this tablet will be the names of 15 leading Negroes who have contributed something substantial to the growth of our country since its founding. This list will be headed by Richard Allen, founder of the African Methodist Church, Absolom Jones, James Barrett, Lott Carey, John Leisle, and others who contributed to the founding of the Negro church. Frederick Douglass, John M. Langston, B. K. Bruce, Hiram Revels and others in the political field; Phyllis Wheatley, Paul Lawrence Dunbar and others in the literary field. The list will also contain the business men, artists, famous women and others. This list will be presented to the Sesqui-Centennial committee for final approval.

Rev. H. P. Anderson, pastor of Bethel Church, who is chairman of the committee getting out the tablet, is asking for nominations of the great men of the race in order that the tablet may represent the best regardless of denomination of section of the country that the Negro has produced, as it will stand for all times as a monument in the city of Brotherly Love. 8-13-24

Henry O. Tanner, the most famous Negro artist, and the son of Bishop Tanner, of the African Methodist Episcopal Church, will model the panel for the tablet, which will be cast in bronze, the cost of which will be about $10,000, which will be borne by the church as its contribution to the race.

A SURPRISING number of colored Americans have taken trips abroad this summer. It is a good sign. It is a sign of prosperity, of progress, of ambition well directed. Europeans will no longer get the darker side of our case only. They will see us spending money as tourists in England, France, Germany, Switzerland and Italy, and they will increase their respect at least for our dollars, if not for us ourselves. When Europeans learn that we have money to spend with them it will further insure that American prejudice will not become so widespread abroad, although American white tourists increase in numbers.

Everyone who can afford it ought to take a trip abroad. It will lend encouragement to those of us who remain behind, and it will inspire to greater things those who go.

Boston Globe
Aug
AUG 7 - 1924

A Black God

One Marcus Garvey, President General of the Universal Negro Improvements Society, heretofore "Emperor of Africa" and as such wearing the robes of empire, and promoter-general of many enterprises, has—as per his custom—sprung something new to keep himself before the public.

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COLORED AMERICANS IN EUROPE.

From the newspaper articles it appears that the colored people are getting the European habit. We read almost every week of some prominent colored man from some part of the country who is visiting Europe—some going for study and some for travel. Some are college men and some are business men.

This travel to Europe is a very hopeful sign. It not only indicates more of intelligence and prosperity, but is hopeful in many respects. Our own belief is that every colored man who has a chance, ought to spend a vacation in Europe where he can breathe the air of human equality such as he cannot breathe in America. We believe that in spite of all the hardships of the war, it was one of the greatest contributions to the Negro in the temporary residence of thousands of our youth upon European soil. Those who were able to stay there after the armistice got a new vision, and new influence which will never be lost. It would be worth far more than the cost if every aspiring young man and woman who is ambitious for leadership among their people would study in some of the great European universities and understand what real culture is, and how a man ought to be treated. There is only only one word of admonition to the European traveler, and that is a certain type of American white man is very active in spreading propaganda against Negroes wherever he goes. There will be hundreds of this sort in all parts of Europe to magnify faults of the Negro; they have already put Europeans on guard to watch for them.

One who looks about today and observes the visible signs of the progress made in the last half century by the American Negroes will, if unbiased and just in his estimates of that progress, agree that they have made a propitious beginning in the age-long task of emancipating themselves from the slavery of ignorance and superstition, a heritage from their long years of physical servitude to their white masters, and of a longer period of moral and intellectual darkness in the wilds of Africa. This progress has not been made by chance. It has not been made solely because those of the white race have sought to place opportunity in the way of the Negroes. It has been made, as will sometime be agreed, because of the unquenchable desire of the Negroes to assimilate in some degree, the civilization, the learning, and perhaps the ways of those about them.

Their problem has not yet been solved, and it is this bright promise that encourages those who learn and those who teach.—Christian Science Monitor.

HARNESS OUR RESOURCES

IT IS estimated that our Race is spending about $40,000,000 per year for churches. Wages earned by our group aggregate $2,000,000,000 a year. This means that $2 out of every $100, or 2 cents out of every dollar, is given to the church. Forty-nine times as much is allotted to other things as is given to the church. Take the two cents paid for the church, we have ninety-eight cents left and you will be convinced that good account is made of this money. The church ought to be complimented and not criticised for the way it uses the two cents. The Negro has done more proportionately with this two cents than with any other money it has spent. Let us see what the two cents have done: $100,000,000 worth of church property is owned, having been acquired out of this two cents given the church; 50,000 preachers a year are paid out of this two cents, and they support 200,000 members of their families. This two cents certainly has had real constructive results. To the church we might profitably look and secure the experience necessary to launch out in other fields of endeavor and conduct them with the sagacity that has enabled us to realize such an enormous amount of church property from such a small sum of the gross earnings of the Race.

Now, the Negro spends more money in amusements than he does in church. With the money he has spent in so-called amusement, he has built thousands of saloons for other Races, he has supported thousands of dance halls and theatres. A great deal of money is spent for clothing and shoes, much more than for churches, but where are the shoe factories and great clothing manufacturing places. It appears as if the greatest results are attained in the churches, and we imagine all the Negro's money is given to the church. What we ought to do is to use the same forethought and method of organization in other endeavors as we have in churches. We have taken the two cents and built tens of thousands of churches, and we should take the portion expended for amusements and build wholesome recreation that our people control.

As a people, our earnings are immense. Our task is to so direct our finance that as much of our earnings as possible remain with our group. We must look after our economic welfare. Our youth must be encouraged in their ambitions to enter fields heretofore unexplored by members of the Race. To increase our material wealth, we must cultivate that business acumen that prompts us to make every dollar count. When we are spending money for necessaries or for amusements, let us concern ourselves as to whether our money is going to a fund that is owned and controlled by our group.

Garvey

IN the opening parade of the fourth annual convention of the Universal Negro Improvement Association, held in New York City during the month of August, paintings of a black Madonna and child, an Ethiopian Jesus, Antonio Maceo and Frederick Douglass were carried. Marcus Garvey, Chief Potentate of the Royal Order of the Nile, Grand Sachem of the African Legion, and originator of the U. N. I. A., explained: "We've got to teach the American Negro blackness. Give 'em black ideals, black industry, black United States (of Africa) and black religion."

In the Garvey Parade

Charles S. Johnson in the August, 1923, issue of OPPORTUNITY, wrote:

"Garvey is a symbol—a symptom. The 'Garvey

Movement' is just another name for the new psychology of the American Negro peasantry—for the surge of race consciousness felt by Negroes throughout the world, the intelligent as well as the ignorant. It is a black version of that same 100 per cent mania that now afflicts white America, that emboldens the prophets of a 'Nordic blood renaissance,' that picked up and carried the cry of 'self-determination for all people,' 'India for the Indians,' 'A Free Ireland.' The sources of this discontent must be remedied effectively and now, or this accumulating energy and unrest, blocked off from its dreams, will take another direction. Perhaps this also will be harmless. But who knows?"

Marcus Garvey

Racial Consciousness-1924.

"THE NEGRO'S PLACE."

By Rev. Ernest Fremont Tittle
In the Indianapolis Sunday Star.

"Has not the time come for us to judge the Negro by His Soul—his demonstrated capacity for cultural achievements—and give him a chance to reveal what his true "Place" is in the future of Civilization?"

A Scathing Denouncement by a white minister who has the courage of his convictions.

(*Distributed by The Preston News Service.*)

"I remember reading some time ago a statement made by Prof. Commons of theUniversity of Wisconsin to the effect that the Teutonic race, until 500 years after Christ, were exceedingly primitive in their civilization, yet had mental qualities which made it possible for them to absorb the highest Roman civilization. And I was particularly impressed with his assertion that, "Could their babies have been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America, they would have covered in one generation the progress of twenty centuries."

"Well, you say, that may have been possible in the case of the Teutonic race, but it is by no means possible in the case of the Negro race. You might say if you did not know Blooah.

"Glancing through a pamphlet published by Garrett Biblican Institute, I read with great surprise that the father of one of its students had been a "village warrior." I learned later that this student was a young African named Blooah; and that this lecture was the perfectly true story of his own life. For he was, quite literally, up in a cocoanut tree when he caught sight of the first white man whom either he or any member of his tribe had ever seen; and today he is doing post graduate work in an American theological school. 7-31-24

'B'looah, a native African, black as midnight, has actually done what Prof. Commons conjectured the natives of the Teutonic race might have done had they been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America. He has actually covered in one generation the progress of twenty centuries.

"How impatient we are with the Negro. Only sixty years out of slavery, yet we expect him to measure up to the very highest standards of white world culture. And because he some times fail to do this, we jump to the conclusion that he is inherently and therefore permanently, inferior being who may be tolerated only if he "keeps his place."

"What is the Negro's place?"

"The youngest student ever to receive the degree of Ph. D., from the University of Pennsylvania was Harris F. Blackstone, a Negro.

"In 1922, second on the list of 200 young medical students examined for internships at Cook County Hospital was Dr. Walter S. Grant, a Negro.

"In 1922, as the result of four years study, Smith College granted both the A. B. and M. A. degrees to Miss Eunice Hunton, a Negro.

"In 1921, the prize for the best French novel for the year was granted to Rene Maran, a Negro.

"In 1921, the Drama League of America selected as one of the ten persons who during the year had contributed most to the art of the theatre, Charles S. Gilpin, a Negro.

"The United States Patent Office has granted fifty seven patents to Elijah McCoy, a Negro.

"And there is Scott, the mural painter; and Tanner, the painter of religious subjects; and Charles W. Chestnut, the novelist; and W. E. Burghardt DuBois, the brilliant savant; and William Stanley Braithwaite, the widely read literary critic; and Paul Laurance Dunbar, the poet whose

"Lay me down beneaf de willars in the grass,
Whah de branch'll go a singin' as it pass,
An' we'en I's layin' low,
I kin hyeah it as it go
Singin' 'sleep my honey, tek yo' res' at las!"

has made the whole world of sensitive spirits his debtor.

"What is the Negro's place?

"We men and women of the white race have treated the Negro badly enough, God knows. We have laid violent hands upon him and taken him from his home in Africa to serve us as a hewer of wood and a drawer of water in America. We have debauched his women folk and then branded him as immoral. We have in many instances, kept him in ignorance and then pronounced him hopelessly stupid. President Moton of Tuskegee is authority for the statement that for 2,000,000 Negro children in the United States, there are, even yet, no educational facilities provided. We have treated the Negro badly enough. Has not the time now come for us to give him a fair chance?

"In his eloquent volume, 'The Souls of Black Folk,' Burghardt DuBois says that 'through all the sorrow of the Negro's sorrow songs there breathes a hope, a faith in the ultimate justice of things . . . . Some times it is a faith of life. Sometimes a faith of death. Sometimes an assurance of boundless justice in some fair world beyond. But, whatever it is, the meaning is always clear—clear—that some time, somewhere, men will judge men by their souls and not by their skins.'

"Has not the time come for us to judge the Negro by his soul—his demonstrated capacity for cultural achievements—and give him a chance to reveal what his true 'place' is in the future civilization?"

Walls

A SOCIOLOGY class in one of the large universities was tested in an unique manner for its concepts and associations with reference to Negroes. The results explain how many of the impossible phantasies about this group survive, and why myriad misunderstandings, big and little, irrational and baseless, persist. The class was made up of normal white students averaging in age about twenty-two years, of sound minds and, presumably, of sufficient intellectual curiosity to warrant at least some measure of knowledge about their very immediate neighbors. Only one question was asked, intended to determine to what extent these students participated in the cultural heritage of the Negro and to what extent they were familiar with his present day achievements in the arts. The question was: "What associations have you with the phrase—Negro art?" Here are some of the answers:

"I think of posters for a circus."

"Dialect songs and jigging."

"Banjo music—plantation melodies—dancing."

"Henry O. Tanner, Paul Lawrence Dunbar, Claude McKay, W. E. B. DuBois, Nathaniel Dett."

"Lyric poetry—Negro male quartet—Dunbar—'Uncle Tom's Cabin'."

"Superstition—What is Negro art?"

"Don't know much about it. Strikes me as something unfamiliar. I remember something about manufacture of dolls with Negro features advertised with Negro persons as illustrations."

The naivete of these students can be matched by the comment of a little white boy in one of the northern public schools. A Negro boy tripped and fell in the corridor, injuring his arm so that it bled slightly. As a teacher lifted him to his feet, the little white boy exclaimed in astonishment, "Why Miss——, he's got red blood!"

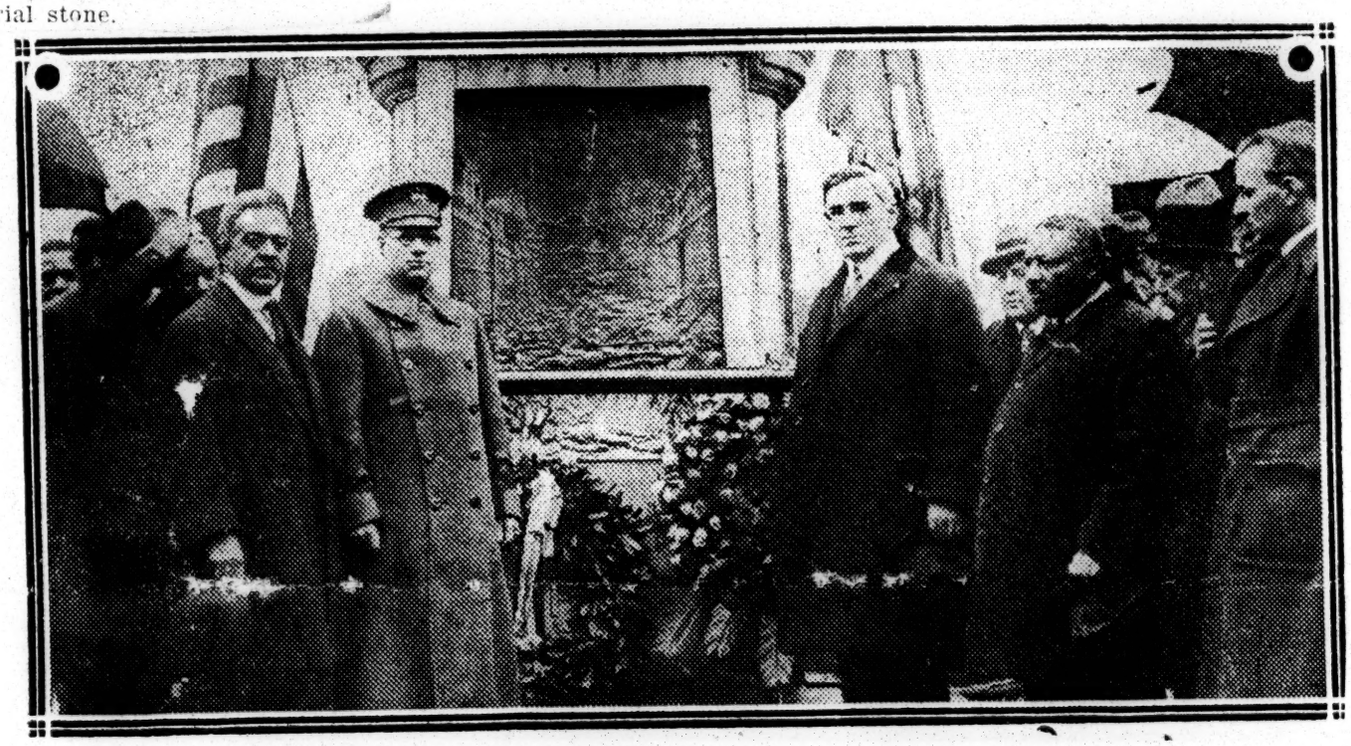
GREAT ATTUCKS HONOR BY BOSTON AND MASS.

CITY FLIES FLAGS, FLANKS MONUMENT WITH STANDARDS, PLACES WREATH — STATE PLACES WREATH — LEAGUE AND IRISH-AMERICAN PLACE WREATHS WHERE ATTUCKS FELL AND ON GRAVE—MAYOR AND MEMBER OF GOVERNOR'S STAFF SPEAK.

National Equal Rights League Closes All-Day Ceremonies with Splendid Mass Meeting in 12th Baptist Church—Resolutions for Soldier Pardon and Dyer Bill Adopted—Part of Nation-Wide Observances.

Crispus Attucks and his four companions, Samuel Maverick, James Caldwell, Samuel Gray and Patrick Carr, who fell in the Boston Massacre on State St., March 5, 1770, were duly honored by the State and city on March 5, the 151th anniversary of their martyrdom.

Mayor Curley made a speech at the foot of the monument on the Common and despite the drizzling rain a large number gathered and listened to patriotic addresses and songs. The flags of the city and the wreaths of ribboned flowers, from the city and State, were placed on the memorial stone.



ATTUCKS MONUMENT EXERCISES, BOSTON COMMON, March 5, 1924
Reading from left to right, Secretary Trotter, Major Sampson, wreath of the State, wreath of the city, Mayor Curley, Stewart E. Hoyt, Deputy Collector and others present at "Citizenship Foundation Day" Exercises promoted by National Equal Rights League.

Racial Consciousness—1924

What The Best of Them Think

EDITORIALS THAT STIMULATE AND EDUCATE

THE TEN GREATEST

It must be with an air of amused tolerance that the average Negro "leader" looks upon the list of "the ten greatest" Negroes as chosen recently. By what right, he demands, has any one little group to select the "greatest"? How is greatness measured? Who is competent to judge the importance of relative qualities that go to make up the mystrious thing called greatness? And by a peculiar process of reasoning he convinces himself that the list cannot be correct: he is left out of it!.

Nor are we, either, ready to accept the decision of the American Federation of Negro Students. In the first place, we are disappointed that the Federation resolved upon the number ten. This action shows lack of originality. Therefore, from the beginning, we were somewhat prejudiced. We have been reading for months in various publications of the "ten greatest" this or that, all the way from receipts for concocting moonshine to the "ten greatest books". Not long since, H. G. Wells made a valiant attempt to name the "ten greatest" men in the world's history. His list did not contain the name of one black man. Perhaps, therefore, the Federation of Negro Students may be forgiven if its scheme lacks originality. Who or what, after all, is original? it may ask; and we should have a difficult time of it trying to answer. But we have a list too, and following the leader, we have ten in the list. Honestly, we believe it to be representative. We hope we have slighted no class or group. Note our list.

Pittsburgh American

1—The old man around the corner with the house with the broken steps. He works nights as a laborer for the street car company, making, however, the mere pittance of a salary. Yet he has seen two sons complete their college courses, while a daughter and a third son will graduate from High School in June.

6-6-24

2—The old woman who works at odd jobs at washing "white folk's" soiled clothes, scrubbing "Miss Ann's" kitchen and shining "Miss Ann's" husband's shoes. She economizes by accepting cast-off clothing, which she transfers into beautiful "'creations" with adept handling of scissors, needle, thread and imagination. She has a daughter in Radcliffe. She is a member in good standing of the Baptist Church, prompt and consistent in the paying of her dues. She complains no more than the average human being complains, and even this little is merely the result of years of habit, brought on by the very bitterness of her life.

3—Young John Anybody, thirteen, whose father died when John was an infant in arms. John sells papers and runs a boot-black stand. With his earnings he supports a mother in a one-room 'flat." He goes to night school and has higher ambitions.

4—The man or woman who dares seek work in places customarily closed to black folk. He or she is a pioneer, and pioneers are of necessity bearers of civilization's beneficial influences. Perhaps he does not succeed the first time he seeks a job in that place. Perhaps he fails the second time too. Yet, the very act of his trying will make the way easier for those who follow.

5—The man or woman who has the courage or presence of mind to speak out calmly and logically in defense of his race when odds seem to be overwhelmingly against him. Such persons are rare.

6—The man or woman who is not ashamed to ally himself with movements fostered by members of his race, provided he can see in such movements possibilities of ultimate good. The cry of "discrimination!" or "segregation!" in Boston has hindered many a man's achieveing personal success and doing beneficial work for his race and community. The man or woman with money to invest in a theatre project, for example, should not shrink from the thought of "standpatters" crying "segregation!" "discrimination!" Let him go ahead and establish his business, then open the doors to all. He is a Negro in Boston who is sensible enough to see that because a Negro owns a business, or has a controlling voice in its conduct, he is not necessarily segregating his patrons or maintaining a segregated establishment. If no discriminatory signs, reading "None But Negroes" admitted, are erected, he will be supported by the whole community.

7—Little Mary Commonplace, whose mother died before Mary learned the tragedy of bereavement. Thenceforth Mary sacrificed her schooling, missed the abandonment of childhood, saw love pass by at a distance; meanwhile she worked as a mother for her younger brothers and sisters. For years now she has been the unseen force behind the home: looking after her father's welfare, helping to educate "the babies". Unskilled with needle, thread and scissors, she has an appearance on the streets of last year's clothes of a "tacky" and home slattern. She does not complain. She smiles at life; she laughs with you. (It is well however, that you cannot see her behind closed doors when the light is out.) She looks to a future without companionship of husband or a chance to hear children call, "Mother!"

8—The Southern Negro school teacher. He or she is a missionary and a missionary is always an heroic and a commendable figure.

9—Your mother. She is the one woman who knows you as you know yourself. Now and then a mother proves herself unworthy the name. Such women are few. Most mothers are noble women. Entrusted with sacred tasks, they suffer valiantly in order to accomplish them.

10—Your father. He is the person responsible with your mother for your existence. He may be a mediocre, nondescript individual, a nonentity in the eyes of the world; yet, to you, at least, he ought to be the greatest man in your immediate experience. Like most mothers, fathers are honest, sincere, devoted to their tasks and resigned to their fates. If they make of their lots the best they can, they are deserving of honor and glory.

Here you have the list of the "ten greatest" Negroes America has produced. They may be men and women of every profession or trade or class, of every shade of intelligence, of great or little, of actual or potential, accomplishment. They are the men and women we meet every day in the week, and they are those upon whose shoulders a proportion of the burdens of America is carried—Boston Chronicle.

THE SOUTHSIDE'S FUTURE

Chicago Whip 8-2-24

State Street at Thirty-fifth is destined to become the centre o the southside loop, and as such it is incumbent upon the citizens o this community to look forward to the preservation of all rights and interests that will tend to make this stretch of property the valuable acquisition that it is intended it should be. For that reason attention is called to the fact that there are one or two disagreeable sites in and between Thirty-fifth and Thirty-ninth streets, which are given over to enterprises that will not tend in the future, to improve the business and property values of the neighborhood. Just south of Thirty-fifth street there is the cleaning establishment that is dark and unsightly at night, and not particularly inviting by day. In the Thirty-sixth block there are two lumber yards that are as dangerous to life as they are injurious to business. Black people are coming to acquire more of this business property and their businesses are becoming more numerous, and if those enterprises that are not compatible with the growth of the community do not care to change their looks and arrangements to conform to their surroundings they should move to sites less congested and less valuable.

NEGROES BUYING HOMES

There is much of promise for everybody here in Trenton in the report that many negro families are buying homes. To own a home means pride in possession, care of the property, interest in civic affairs and a higher type of citizenship generally.

Negroes cannot do better for themselves than to invest in real estate. Let them buy houses and build up real homes and they will have for themselves a possession which will make for good citizenship and eventually gain for them many of the privileges to which they so justly aspire. Such a course, they will soon discover, will commend them to everybody worth while, and lead to a better understanding among the races.

The same thought may well be taken by those of other peoples. To own his home will make a better citizen of any man. Building and loan associations provide the means to buy a home and Trenton abounds in fine sites and locations.

Trenton will be a better city in which to live when more heads of families own their homes.

THE NEXT NECESSARY STEP

There are those who wonder as to what should be the next step of the Negro in his climb toward greater ability to perform effectively. They point to his remarkable progress in education, his increase in ownership of property and to his great contribution in the arts and sciences and wonder what is necessary farther. It is to be taken for granted that there is real necessity for his continuation in the pursuit of even greater progress along these lines.

It may be granted to those who think in these terms that the progress in the things mentioned has been commendable. But there is no need to wonder what the next step should be. One has only to look about him at the many ways in which group action would increase our well-being to see at once what is necessary to our further progress.

Comparisons are odious but at times they serve the purpose of allowing the interested parties to take stock of themselves and realize more fully just how far they are falling short of the things desired. And so it is not unnatural or unprofitable for us who are interesting our own progress to compare our manifestations of group efficiency with that of others.

Any hamlet of our neighbors which contains as many as two or three thousand persons nearly always will be found to contain at least one bank, several stores, a street lighting system, water works, automobile agencies, real estate offices and a good governmental organization. These are facts which may be proven by paying attention to the small towns through which one may pass on any day.

But what of us? Find any city in which there are as many as five or ten thousand of our people and there will be few ventures of any kind that tend toward the increase of our financial well-being. There will be no banks, no large stores, few if any kind of places which cater to the satisfaction of the wants of our people. And why is this?

Those who would argue that the instinct of group action has been killed by the rigors of the regime of slavery must agree that their contention is not wholly tenable in the light of the progress that has been made along the other lines to which we point with such pride. The fact is that we have not paid the necessary amount of attention to the development of the ability to act in common for the common good. And our next step must be in the direction of the generation of this idea to a greater extent.

Since our churches and fraternities are the greatest means at our disposal for the spreading of the lessons that are to be learned by our masses, it must happen that in them greater attention is paid to the civic and social development of those who are touched by them.

Commendable progress has largely been made a long this line by one or two of the fraternities of the state which in the symposiums which are regular features of their annual meetings allow time for the appearance of those whose business it is to help in the development of the people along a line other than strictly fraternal. Health movements have been instituted in some of the lodges and every member is given opportunity to learn how to live longer and better.

These are good beginnings. And they should develop into movements of such magnitude that their effects would be felt in every community in the state and nation. For out of such interest in the welfare of the group would come the ability to see opportunity to develop in ways that are not now seen.

A movement for better public health, a movement for greater personal cleanliness, a movement for greater participation in civic affairs and a far greater political participation begun by all of the fraternities at the same time would so inspire the masses reached by them that in time the common thought of every individual of them would be that of greater group improvement would guarantee to a greater extent interest of all in all, and from that interest there would come all of the things that we need but which as yet we have not found the means of obtaining except in rather infrequent cases.

Our next step may well be in the direction of creating greater group interest in group development rather than the exaggeration of the importance of the necessity for individual effort. That lesson has probably been demonstrated to the extent of the need for it.

Such a movement in the next fifty years would place us in the position of being able to guarantee a place for ourselves in the life of our nation that would not allow for any discounting in any way because of the fact that it would have been won by the ability to produce the things necessary at the time necessary.

Y C FOURTH ESTATE
OCTOBER 11, 1924

NEGRO PRESS IS LITTLE KNOWN FACTOR.

Newspapers of Colored Race Growing Rapidly.

By Herbert J. Seligmann.

It is not very generally realized that the colored people form about ten per cent of the nation's population, and that this ten per cent of the nation's people is continually growing in earning ability and economic importance. With this economic awakening has naturally come a realization of the potentialities of the press, and a desire of the negroes to have their own papers; with the result that there are between 450 and 500 negro newspapers and magazines in the United States today.

Numbers of the colored newspapers are listed in Ayer's Annual.

The most powerful of newspapers published by negroes, with circulations running into the hundreds of thousands, are built on a sound foundation. Such organs as the Chicago Defender; the Baltimore Afro-American; the Florida Sentinel; the Richmond Planet; the St. Louis Argus; the Pittsburgh Courier; the New York Age and the Amsterdam News; the Chicago Whip; the Norfolk Journal and Guide, and The Crisis, published monthly by the National Association for the Advancement of Colored People, are well established enterprises. And there are hundreds more of greater or lessr importance.

By the term "newspapers," as applied to the colored press, must be understood weeklies. No colored daily has ever been regularly published in the United States.

In addition to the newspaper weeklies are numerous school, fraternal and religious publications, ranging from humble church sheets to magazines like the Southwestern Christian Advocate of New Orleans, the Afro-American Presbyterian and other church enterprises with a reading public running into millions.

For practical purposes, however, the list of active and effective Negro newspapers and magazines is reduced to about 250.

WIDE DISTRIBUTION.

At the head of this list, comes the Chicago Defender, whose New York office reported for 1924, a 240,000 circulation in United States and foreign countries. This widely distributed circulation of colored newspapers is characteristic. New York and Chicago and Philadelphia colored newspapers are received in the Southern states, and, being passed on from hand to hand, often attain a larger actual circulation than shown by sales figures.

The Afro-American of Baltimore reports 18,916, and the Crisis 40,000 for 1924.

A number of news agencies have been developed to serve the colored press, among them being the Associated Negro Press, of Chicago; the Press Service of the National Association for the Advancement of Colored People; the Preston News Service, and others.

As some of the subscribers to colored newspapers read the white newspapers also, the colored press confines itself mainly to events of interest to the Negro, although many of the smaller newspapers, for economy's sake, print boiler plate matter.

The power and influence of colored newspapers is not always to be measured by circulation. Some of the oldest and most highly esteemed of them have relatively small circulation figures but nevertheless are widely read and quoted. They represent all shades of opinion.

A number of trade publications, like the Hotel Tattler, the Pullman Porters' Review, etc., also have established standing and are widely read.

Thus far, the negro press in America has been rather neglected as an advertising medium or a means of information regarding the aspirations and activities of our colored people.

Racial Consciousness—1924.

REPRESENTING DEITY AS BLACK

To the Editor of The New York Times:

In your issue of today's date there appears an account of the Convention of the Universal Negro Improvement Association at which Bishop George Alexander McGuire is reported to have called upon his co-religionists to adopt pictures of a black Madonna and a black Christ.

There is nothing new in the Bishop's demand, as such pictures, chiefly in the form of cheap lithographs, have for years past been supplied to the negroes and Indians of South America by enterprising German printing firms.

As you are no doubt aware, a great many of the inhabitants of Brazil are colored, and these for the most part inhabit small huts or ranchos, built generally of wattle and daub or thatch.

These people for the most part are Roman Catholics, and there is no home so humble but boasts in the living room its little shrine devoted to the patron saint of the owner and displaying a cheap lithograph of the saint in question, and also of the Madonna and Child.

In these pictures the saints, be they St. Antony, St. Paul, St. Peter or any other, as well as the Madonna and Child, are invariably represented with black faces and hands.

The effect when seen for the first time is certainly startling, but in reality there is little to cause surprise in the fact of negroes making a mental picture for themselves of a black Deity, nor anything to offend the susceptibilities of the white man, however religiously inclined.

Many of the Catholic priests in Brazil are colored men, and what is more natural than that the Deity they represent should be thought of as black also?

What is chiefly remarkable is that the Catholic negroes and Indians of South America have solved this problem for themselves in a simple, natural and inoffensive manner, without any attempt, as was very apparent at yesterday's convention, to drag in racial animosity.

It is interesting to note that, as mentioned above, most of these lithographs are made in Germany—Nuremberg, if I remember aright, being one of the chief sources of production.

HENRY C. HAMPSON.

New York, Aug. 6, 1924.

Lust For Coin May Ruin Race Says Speaker

Moral and Spiritual Development Being Neglected Declares Presbyterian Moderator.

PHILADELPHIA, Pa., Oct. 16 — Dr. Clarence Edward Macartney, Moderator of the Presbyterian General Assembly, made the opening address Thursday night at the National Convention of Negro Presbyterian Ministers, in the Lombard Street Presbyterian Church. Moderator Macartney said:

"In recent years there has arisen among the colored people, a school of writers and leaders, who have emphasized the economic development of the Negro almost to the point of neglecting his moral and spiritual development. But no race ever came to its own or rose to its true place among the nations by a purely economic development. The possession of this world's goods is a power which, rightly used, can do much to sober and energize a race. But they are false teachers, blind leaders of the blind, who tell the Negro that the main thing is to get a parcel of land and have an account in the bank. Peoples rise by self respect.

"'Enlightenment and religion,' writes Thomas Nelson Page of the problem of his own South and of our whole nation, 'are the two great powers that have raised races and peoples. With all the faults men show in practice, these two contain the vital principles.'

"Economically, the Negro has indeed made great progress. Fifty years ago, he was himself assessable property. Today he pays taxes on 20,000,000 acres of land, a territory equal to that of Ireland. He has 4,000 churches, 200 private schools and colleges, and has paid more than $45,000,000 in taxes and donations to the cause of education. At the semi-centennial celebration of Negro emancipation in Chicago, I saw specimens of every work that is done by man, done, and well done, by the Negro.

"From the invention of car wheels to the paintings of Tanner, the Negro has left no field of art and industry untouched by his energy and talent, nor touched any that he has not adorned. But his greatest need is definite Christian knowledge and faith.

"The songs and spiritual melodies of the colored race breathe not only the pathos of his history, but also the hopes of his future. 'New' theology and modernism make little headway among the colored churches, for a race that has suffered and been for so many ages on the cross itself feels the need of a Savior who hung and suffered on the cross.

"Nor have the pathetic hopes and aspirations breathed forth in the sweet and haunting minstrelsy of the colored race been misdirected when they have centered upon a crucified Redeemer, for the hope of the colored race, and all other races, lies in the gospel of Him who bore man's sins in His own body on the cross."

QUESTIONS AND ANSWERS IN NEGRO HISTORY

By George Wells Parker, Author of the Children of The Sun

Questions pertaining to Negro history anywhere, if of general interest and not too long, will be answered by Mr. Parker in this column. When space will not permit or the subject is not suitable, letters will be personally answered, subject to proper limitations, and when a stamped envelope is enclosed. Address all communications to George Wells Parker, The Associated Negro Press, 3423 Indiana Avenue, Chicago, Ill.

(Copyright, 1924, by Associated Negro Press)

Dear Sir:

I have a matter which I wish you would give your prompt attention and one which has caused quite a stir.

In the October issue of my periodical, I published a release from your press concerning the questions and answers in Negro history. In the release the question was asked, "Was Hiram, King of Tyre, a Negro?" The answer was in the affirmative and several of my friends in this community are challenging this statement and have asked from where you get your authority.

C. O. WILSON,
Editor, Finger Lakes Monitor.

Mr. C. O. Wilson,
Ithaca, New York.
Dear Sir:

Your letter relative to my statements concerning Hiram, King of Tyre, having been a Negro, has been handed to me. I am not surprised that it has caused something of a stir among certain of your friends—probably Masons—and I am pleased with the fact. That it should cause a stir merely goes to prove that we, Americans are ill acquainted with classical and archeological study. We accept without question the statements of historians who know little about origins and care less.

Hiram, King of Tyre, called himself king of the Sidonians. Tyre and Sidon were two cities of a group of independent cities which grouped racially by the Greeks under the term of Phoenicia. The Old Testament writers grouped them under the term Canaan, affirming this country to have been founded by Canaan, son of Ham.

The classical writers give these Phoenecians the same Negro, or African, origin. According to classical writers, the founder of Phoenecia was Agenor, who was the son of Neptune and Libya. Libya was the daughter of Epaphos, the black touch-born son of Zeus and Io (Aeschylus Suppliants and Prometheus Bound), and of Cassiopaeia, a princess of Ethiopiao. (See also Appollod. 2, 1: 3, 0; and Pausan, 1-44.)

Among the ancients these origins were sufficient to make it understood that the Phoenecians were a black race. From the fact that nearly all of the great nations of that time were either African or of African descent distinctive nations were classified according to founders, all having been descended from the common stem.

But your modern historian says that the Phoenecians were Semitic. They saw the same thing of the Egyptians and of the Ethiopians, and I repeat again that there is no accuracy in such assertions. Archeologists know they are false, but how few study archeology?

Fortunately, discoveries have been made in Phoenecia that give the lie to all historians and pseudo scientists. The archeologist Eiselan, made extensive discoveries and explorations on the sites of ancient Tyre and Sidon, and from the remains discovered he allows them to speak for themselves as to the racial relations of these maritime people. Permit me to quote the following from his book, SIDON.

"On the 10th day of January last (1855), some men were digging for more hidden treasures in the ancient cemetery on the plain of Sidon, called Mughorat Tublon, when at the depth of about 12 feet below the surface, they uncovered a sarcophagus, upon the lid of which was a Phoenecian inscription. The features are Egyptian, with full almond shaped eyes, the nose flattened and the lips remarkably thick and somewhat after the Negro mold. The whole countenance is smiling and agreeable and expressive beyond anything I have even seen in the disinterred monuments of Egypt of Ninevah. At one time, it contained the body of Esmunazar II, King of Sidon, the son of Tabnit, and grandson of Esmunazar I, King of Sidon."

LOUD BOASTS AND NO SUPPORT.

The average white man who addresses a Negro audience these days as a rule, ends up by suggesting that the Negro learn to help himself. The force of such advice is so apparent until even where self interest is at stake, no white man who is honest in his attitude toward the Negro can help but stretch the importance of self help. The Negro, however, has been blindly following white leadership so long until apparently he never thinks or realizes that there can be no real and permanent advancement along any given line that is not based on self help. The truth of the matter is the Negro just does not think. If he did instead of a dozen or more large and successful corporations in each State, there would be hundreds and instead of a colored payroll from these concerns of a few thousand dollars a week, there would be weekly payrolls of millions. The Negro loves to boast of the few strictly colored enterprises that are absolutely owned and controlled by race men and women and of the number of people that such enterprises employ. He does this without remembering that if he would only patronize these enterprises that instead of a hundred or more employees, they could and would employ thousands. We reassert that the Negro is proud of his own and yet when he goes into a drug store or a dry goods house he makes his purchases without thought of his Race or of jobs for his boys and girls. We do not write this to imply that the Negro should not purchase what he wants from the white man, but we do suggest that for his own personal and racial advancement, that he learn to do like the white man and divide his patronage.

Every large employer of colored people will tell you that daily he turns away scores of ambitious young colored men and women who are seeking decent and honorable employment and yet we venture the assertion that the parents of these young people indeed these young people themselves, do not once stop to think about purchasing goods or products of the firms that employ them. Can it be that the colored man is nothing more than a human parasite, who loves to feed on the substance of others without giving back anything in return? The Negro does not need to mourn his lack of opportunity in this country for there is plenty of opportunity in America. If the Negro only has eyes to see and seeing know what to do with such opportunities. That the Negro earns money is evidenced by the automobiles he owns, his ability to dress well, play and enjoy himself. If then the Negro earns money and has not banks, apartment houses, trust companies, department stores and other enterprises that a like number of Jews would have under the same circumstances, then we submit that the fault is with the Negro and not with the lack of opportunity in this country.

hool Race Comes To lose As Pilgrim Wins

Wadlow and R. Young; Plummer and Stafford.

Arnet	3	0	0	0	1	0	0	0	0—4	10	4
Cosmopolitan	3	1	0	1	0	0	1	0	*—6	9	4

B. Jones and Walker; Burton and McGuire.

Games Next Saturday

Walters at St. Mark, Washington Park diamond No. 12.
M. C. C. at Providence, Altgeld Park.
Quinn at Hope, Washington Park.
Bethesda at Grant, Washington Park.
Progressive at St. Paul, Washington Park diamond No. 11.
St. Mary at Pilgrim, Washington Park diamond No. 9.
Arnet at South Park, Washington Park.
C. C. C. at Grant, Washington Park.

Pilgrim Baptists will meet the champion of Division "A" of the Sunday School League in the annual city championship game scheduled for August 23. The lads stepped out and clinched the flag by submerging Progressive Community Center. This victory is twelve in a row. Even though Pilgrim loses her remaining two games no other team in the division can beat her out. Johnson, who pitched for the winners, permitted but five hits. His teammates collected twelve, including home runs by Fisher, Ramsey, Cage and Shelby. Fisher now leads the league with five four-base blows to his credit.

Metropolitan romped away to a win over Walters, thus drawing nearer another championship. "Kid" Hutchinson was almost unhittable, allowing

[illegible] maintain "Jim-Crow News Columns"—that is, they allow certain Negro correspondents to send in news items, mostly personal notes concerning the Negro. These items are served in a column or two and conveniently buried in the back section of the paper, and usually sandwiched between the market reports and some other inconsequential matter. These notes always stress the coming and going of Miss So and So and the social and civic events.

As usual, a large number of gullible Negroes swallow this insult and seem to enjoy this menu of subtle pride banditry, and see nothing harmful in it, while still other Negroes pass lightly over it and fail to give it any consideration one way or another. And a small portion of our group would go to almost any extent to "break into" the Jim-Crow columns of a white daily.

What must the whites think of the blacks? What can they think after seeing how the blacks take to the segregated section of a white paper like ducks to water? No wonder they insist in giving the Negro a Jim-Crow school. Hasn't he admitted he will accept any Jim-Crow proposition pre-

his hand all the way. Cosmopolitan turned back Arnet 6 to 4 in a game featured by the speedy Eddie Brooks, clever baserunner, and the timely swatting of "Bill" Barrett.

DUSKY CANADIAN RESENTS BEING CALLED A NEGRO

PITTSBURGH, PA., Mar. 19.—In connection with a fire last Wednesday afternoon in a dwelling house in Reed street, local white newspapers reported that the dwelling was occupied by Clarence Jackson, a Negro.

Upon seeing the reference in the papers Jackson hied himself to each newspaper office in the city carrying with him his naturalization papers to prove his nativity. The result of which each paper carried a correction in the next issue.

Racial Consciousness—1924.

Fraternal Organizations Pledge Co-Operation Through Commission

The Commission on Fraternal and Benevolent Organizations, having taken cognizance of the papers presented and addresses made at a special session under the auspices of your honorable body, the Negro Sanhedrin, held at the meeting of the afternoon of February 13th — and having carefully taken under consideration the functions of such organizations in the matter of race uplift and advancement, beg leave to submit the following report and recommendation:

We believe that the active support of these organizations will be of material benefit in the accomplishment of the ultimate result sought by the authors of this Sanhedrin movement and urgently request all such organizations to join with us by doing their part toward the advancement as well as permanent betterment of our race group.

And to this end we recommend that it be the sense of this conference that the proper officers in charge of the details of its work use every honorable means in their power to see to it that the active co-operation herein declared to be needful be secured for the benefit of our cause.

Hon. Chas. A. Cottrill, chairman; J. W. Jones, S. H. Johnson, Scipio Jones, C. C. Kittrell, C. S. Brown, T. H. Samuels, J. A. Jackson, Jas. E. White, Alice McKane. J. Finley Wilson, J. G. Cutter, A. T. Sanders, A. C. Avent, Jno. Webb.

10 GREATEST NEGROES AMERICA HAS PRODUCED

Symposium Established By the American Federation of Negro Students, Through the Preston News Service, Attracting and Receiving Contributions From Most Prominent Thinkers of the Group. Mary Church Terrell, the Late Mme. C. J. Walker, Who, With Jas. Weldon Johnson, is Listed in the Final Annals.

1.—George Washington Carver, F. R. S., eminent scientist, creator of over a third of a thousand of by-products from the pecan, the sweet potato, the peanut and dyes from the common clay of the southern soil.

2.—Frederick Douglass, orator, abolitionist, pioneer trail blazer.

3.—Mme. C. J. Walker, successful business woman. Greatest exponent of business achievement of her race of tens of thousands and inspiring millions."

MME. C. J. WALKER

JAMES WELDON JOHNSON

"An orphan at seven, a widow at 20, with a child to support, she battled her way to fortune and broad service. She grew with her business, took commercial courses and developed into a well informed business woman. She was a character who laughed at obstacles; though often discouraged, she persevered, apparently baffled time and time again, by sheer will power she forced her ambition back into the fight and held her own among the best without regard to race and color. Her claim to greatness is her singular achievement, giving independent employment to thousands, opening the eyes

4.—James Weldon Johnson, editor, author, diplomat. "Only distinguished Americans are listed in "Who's Who in America." In this volume under the name of James Weldon Johnson are items testifying to the bigness of the man. He is a man with a very fertile mind and is easily the most versatile character the race has produced. He has served with distinction as author, poet, lawyer, editor, translator, playwright, diplomat and as secretary of the N. A. A. C. P.

In the second installment of the symposium which the Preston News Service is releasing, these four Americans are selected as four of the greatest ten. Mary Church Terrell, scholar, thinker, and orator, nominated ten colored people worthy of mention. They are:

Crispus Attucks, Phyllis Wheatley, Frederick Douglass, B. K. Bruce, Mme. C. J. Walker, Geo. W. Carver, F. R. S., Roland Hayes, Lucy Laney, P. B. S. Pinchback, Robert Herberton Terrell.

The students accept Mme. Walker and we reprint what they say in tribute to her and to Mr. Johnson, their fourth choice.

Ten Greatest Negroes America Has Produced

(Preston News Service.)

Installment No. 5.

Eight luminaries have been named:

George Washington Carver, F. R.—Eminent scientist, creator of a third of a thousand by-products from the pecan, the sweet potato, the peanut, and dyes from common clay of the southern soil.

Frederick Douglass—Orator, abolitionist and race champion.

Madam C. J. Walker—Business creator of the largest individual business enterprise in the country.

James Weldon Johnson—Poet, diplomat; is easily the most versatile character of the race. He has served playwrite, translator, and as secretary of the N. A. A. C. P.

Henry Ossawa Tanner—Painter, regardless of blood or tint of skin he is America's premier painter. His work hang in the leading salons and art museums of Europe and America.

William Edward Boughardt DuBois—Scholar, writer of rare distinction in various fields, always employing the most forceful logic, incisive diction, fearlessness of expression, and daring boldness, thus characterizes him as a lion in the literary arena.

Paul Lawrence Dunbar—Peerless poet, whose works glow with uniqueness, orginality and philosophy, has immortalized his race and himself in America.

Colonel Charles Young—Soldier, patriot, fighter, scholar, musician.

Among the great there are three classes. There are those who earn greatness, those who are like mythical Tantalus, denied greatness, and then there is that class among the fortunate who have greatness thrust upon them. In the latter class but few, and the A. F. of N. S. say none of the "Big Ten" can be grouped. If any of our group attain any degree of prominence, it is by the rocky route of persistent toil.

Booker T. Washington, named a member of the "Big Ten" easily belong to the latter group. Many people of the intelligencia group have been inclined to think him among those who have had greatness either by profidence or the fancy of men piled upon them. Although physioznomy has been proved to be a pseudo-scientific expression, yet one who has even seen the face of the distinguished educator can no fail to see character, kindness, bigness and determination writ hard upon it.

The solid South and much of the North found it expedient to broadcast the doctrine sponsored by the persistent advocate of industrial training. People disagreeing with the Washington attitude found his support by the white press a broad target at which to aim critical darts against the man and his policies.

In all history it will be difficult to discover two slave-born characters who have laid greater claims to freedom and the unrestricted use of liberty, than Frederick Douglass and Booker T. Washington.

Building Tuskegee under the circumstances was like building an empire. One who toils under the belief that the building was an easy task is quite ignorant of the facts. More than once when Dr. Washington applied to the generosity of persons with large means he was met with not only denial but with contempt that would have discourged any but a stout heart. It is related on one occasion that a live stock dealer and a prospective benefactor to the Institute wrote Dr. Washington that he was interested in hogs and not Negroes.

One familiar with the singularity of his journey to Hampton, his matriculation and his entrance examination therein are smitten with the calibre of the man he later proved himself to be. Somewhat like Christ he met criticism with silence, prefering to relate undistur-faultfinders. He was a diplomatic salesman who thoroughly sold his idea to the world.

There is one virtue of the late Dr. Washington which we hold especially entitles him to greatness and that trait is unselfishness, in the face of great temptation.

Few men of the race have had better opportunityy for graft and otherwise personal use of magnificent funds left within their control. That this great orator and educator did not leave a large personal fortune, which of itself not wrong, nor convert public money to his own use bespeaks the greatness of the man.

Not altogether dissimilar to Booker T. Washington is Robert S. Abbott who completes the list of the Mythical Ten. Many know Robert S. Abbott as editor of the Chicago

Defender but few know him as a great publisher and an astute organizer. Many are somewhat familiar with the up-hill battle to start his newspaper in the first decade of the century. A struggle for an education, as with all Negroes in those years, can be safely assumed For many months he found it neither burdensome nor physical impossibility to personally carry at one time a whole edition of what was later to be the powerful Chicago. That he is as fit a type of perseverence as can be found in the annals of history, be it taken from Persian Greek or Saxon is borne out in the fact that he worked with his publication for over ten years before it was anything near a paying proposition.

Like Andrew Carnegie the Chicago publisher possesses the shrewd faculty of picking out exceptional men and women to man the posts in his establishment.

The Negro race needs men like Robert S. Abbott with an eye to discern good men. With their aid he has built up a strong publishing concern which runs parallel with the Madam C. J. Walker enterprise. Like that concern he has almost solved the problem of distributing his products into quite every hamlet and village in these "Colored United States."

Primarily, Mr. Abbott began his sheet with the service-idea in the forefront. Racial defense was in his mind, and since his efforts have found fruition he and his journal have been always ready to serve the larger interests of his race.

These two completes the Mythical Ten named under the auspices of the American Federation of Negro Students. Some will agree with the list as presented. Some will disagree, some will think Dr. Carter G. Woodson, our good historian, who says that he felt it too great a task and that we were too near too many of our outstanding citizens to name anything like The Ten Greatest Negroes Whom America Has Produced. He added, however, the statement, "Certainly I would included Frederick Douglass, Booker T. Washington, and Dunbar among the "Big Ten".

Some persons have suggested that an array of "One Hundred" should have been chosen. To that criticism the A. F. of N. S. has not quarrel. The American Federation of Negro Students welcomes any naming of tens or hundreds of our distinguished workers as the public cares to name.

Ten was an arbitrary choice, and sufficiently broad to embrace as many different fields.

The "Big Ten" named needs no defense and none is or has been made. Rather corrections and improper impressions have been referred to in the attempt to rectify them.

Among the "Big Ten" which have been cited in many publications throughout the U. S., there will be found a great statesman, a keen but unpretentious scientist, a versatile diplomat, poet and a full blooded author, a master in the field of painting, and an outstanding publisher and organizer.

They are greater than planets for they shine by their own light. They will serve as stars to inspire and to guide our youth through the night.

What more brilliant constellation could we wish? They are named and classified for us to behold, to take pride in but not to dwarf our growth with simple admiration. Negro youth must honor their great men and women by striving to forge ahead of the marks set by their predecessors. They are named not with the purpose that men should be ambitious to be great but like these ten strive to produce. Then in the next century it will be easier for the youth of that day to erect an earthly Valhalla for our great men and women who shall have produced America.

AWARD OF $200 FOLKLORE PRIZE

Washington, D. C. — At the Spring Conference of the Association for the Study of Negro Life and History held in Philadelphia on the 3rd and 4th of this month [illegible] awarded the Folklore by the Association in with the American ciety. The Committee ported that the best two had [illegible] The prize was, therefore, divided between these two, which were submitted by Miss Herlene M. Grier, a student of Hampton Institute, and the St. Helena Folklore Society of the Penn School, Frogmore, South Carolina.

A prize of $200 is offered jointly by these societies for the best collection of tales, riddles, proverbs, sayings and songs, which have been heard at home by Negro students of accredited schools. The aim is to study the Negro mind in relation to its environment at various periods in the history of the race and in different parts of the world.

Students desiring to compete should give their names to the head of their institution that he may forward them to the Director of the Association, who will answer all necessary inquiries.

Only stories, riddles, and the like that have been heard should be collected; stories or riddles from books or those composed by the collector should not be included. They will not be counted.

In all cases the story, riddle or song should be written as heard in exactly the same language. If they have been heard in dialect, then they should be written in dialect, if they have been heard in school English, then they should be written in school English.

Send To Dr. Woodson

When possible, music accompany songs. Also, when possible, the name and locality of the person from whom the song or tale was heard should be given.

Collections should be sent to Dr. C. G. Woodson, at 1538 Ninth St., Northwest, Washington, D. C. at any time before August 1, 1924. Collections may be sent in two or more parts, and competitors are advised to send the first part of their collection in the near future that they may have the opportunity of receiving suggestions about methods of continuing and completing their collection during the summer vacation.

4-26-24

SYRA[illegible] STAN

[illegible]24

Objects to "Negro" or "Colored."

To the Editor of The Post-Standard:

With this letter to you I cease to buy any more Post-Standards, and, if I could stop them all, I would never let another colored person buy one.

Your paper, which is the only morning paper, one of the leading papers, shows a lot of smallness in addressing different races of people. Why don't you emphasize the name of every different nationality you write about as you do the Negro?

Everybody that reads knows Kid Norfolk was colored; it was not necessary for your paper to read Negro, Negro, every other word. If you had used it many more times you would not have had room for anything more.

I do hope you will read this letter to the end, as I am writing a few lines that may do you some good. No one is ever too old to learn something new.

The contemptible practice is nothing more or less than an exhibition of intense racial antipathy. There is no more justification for putting the words "Negro" or "colored" after the name of an individual than there is putting such words as "German," "Irish," "Swede," "Jew," "Greek" or "American."

And newspapers that resort to the detestable method of keeping alive racial hatreds should be suppressed for in fomenting internal strife they are as dangerous to the government as the most rabid anarchist.

If the racial identity of a criminal is important in one instance, it is in another, but one might as well reason with a scarecrow as with the editors of these yellow sheets who are so warped by color prejudice that they froth at the mouth at the sight of anything black. SAMUEL GRAY.

Syracuse.

Racial Consciousness — 1924.

FIGHTING FOR THE RIGHTS OF THEIR GROUP

Our attention was called to a news item appearing in one of the local daily newspapers, which carried the following caption, "Two Italians Leave For Washington To Fight Immigration Bill."

The item had to do with two local Italians leaving for the national capital to protest and fight against the pasage of the Johnson immigration bill now pending before the congress, which seeks to restrict immigration based on the census of 1890, while the Italians of the country advocate restricted immigration based on the census of 1910 or 1920.

These two men were selected at a mass meeting of the local Italian colony, who forwarded their protest to Washington upon the occasion of the meeting where these local delegates were chosen. Houston Informer

We merely cite this instance to call our people's attention to the methods and means employed by other races in this country and section, to fight for what they believe to be their inalienable and God-given rights; how they will put up their money and organize their forces to contend for their rights.

We are long on "resolving" and "resoluting", but short on putting up our means and uniting our forces for the conquest of Canaan, figuratively speaking. 1 - 23 - 24

Too often when we pitch a fight even for our constitutional and inalienable rights, our leaders will become hopelessly divided over empty honors and seek to be financially benefitted in some manner and through some deal, trick or machination.

One of the veteran United States senators, for years a staunch friend to and supporter of our race, says that he lost interest in and respect for our group because of the selfishness and lack of real interest in our racial contingent by our own leaders.

He says that whenever he would wire or write some colored leader or leaders to hasten to Washington and lobby and labor for the passage of some measure to help our group in particular, this race man or these race leaders would invariably wire or write him to send them their railroad fare and per diem expenses.

Instead of being willing to pay the price for our freedom, liberty and rights, too many of us want to be paid for our "influence," "goodwill," "standing," "reputation," etc., whenever movements are launched or agitations waged for the acquisition of these various rights, warranties and prerogatives.

Instead of being willing to carry ourselves to the Promised Land, too often, like the children of Israel, we murmur and complain, fail and rebel at Kadesh, because we want other people to fight our battles and we lack the hardihood, nerve and stamina to press forward and possess the land, secure our rights and come into possession of our larger blessings.

We seem to want our rights brought to us on a silver tray or golden platter, but that is not being done these days and times. Not only are races' rights and privileges not conveyed to them on silver trays nor golden platters, but they are not even dumped in garbage cans nor junk yards.

Moreover, we are too prone to "horn in" and "mess" up so many movements in our insatiate and insane desire for the spotlight and leadership; as was recently demonstrated at the White House, when two contending delegations sought executive clemency for the former members of the Twenty-fourtth United States infantry, now incarcerated at the federal prison at Leavenworth, Kansas, for their alleged participation in the Houston riot and mutiny on August 23, 1917.

The same interloping tactics have wrought havoc and contributed to the defeat of other measures advanced and advocated for the interest of our race; the same spirit having been manifested in the Dyer anti-lynching measure and other bills, movements and efforts that sought to give us some relief and redress from the ills and evils to which we have fallen peculiar heirs in this country notably the South.

Every problem has a solution, but whining, complaining and chirping songs of lamentation never did and never will solve any problem nor settle any issue.

The Israelites, in their hegira from Egyptian bondage, consumed forty years in covering a distance that they could have easily made in forty days, all because they were not willing to pay the price of liberty and conquest; even going so far as to forge Jehovah's promise to their chosen leader and their venerable and illustrious patriarchs.

They considered themselves as mere "grasshoppers" compared with the physical giants of the land that lay before them, and which had been promised and bequeathed to them, if they would only go forward and possess it.

"As a man thinketh in his heart, so is he," was one of the precepts of the Great Teacher; and if we regard ourselves as "grasshoppers" and as being unable to press forward and possess the land that rightfully belongs to us, we need not sit supinely by and expect other races to lift and carry us bodily across the Jordan into this promised land.

The pathway to success and the enjoyment of all gauranteed rights and privileges is not strewn with roses, neither does manna descend from the skies any more; but the man or race that would gain his or its desired and destined end, must press forward, win the day and conquer the land both by individual and combined efforts.

If the colored people of Texas were to organize their forces, pool their money and employ safe, sound, reliable and able counsel, without the firing of a single shot, or without inflicting bodily injury upon any person, they would soon have **equal** railroad accommodations and a cessation of numerous injustices and inequalities now heaped upon the race with impunity.

But we seem to fear that when we contend and fight for our rights we are going to hurt somebody's feelings, or incur their wrath and displeasure, or be classed as "agitators," "radicals," or advocates of "social equality."

In other words, we want our rights, but we are perfectly satisfied and contented with the gloomy prospect of other races bringing the same to us, or else we expect these rights to be delivered to us in some miraculous manner, without any effort on our part.

Our actions belie our preachments and oral contentions; for we SAY in one breath that WE ARE MEN, but continue to ACT LIKE BABIES and serve in the infantile roll.

The history of the other successful races of the world means very little, if anything, to us; for we ape after them in the "SHOWY" things, but fail miserably and shamefully to pattern after them in the "GO-Y" and fundamental things.

Take Houston, for instance: Forty-odd thousand colored citizens and tax payers, (since all pay taxes either directly as property owners or indirectly as renters and tenants), and yet we are the recipients of less civic and even humane consideration from those in authority than any other single racial unit in this community.

There are numerous foreigners in this city, [illegible] barely speak our common tongue; yet these outlandish hordes get far more consideration from the "powers-that-be" than the colored race with its years of residence in this city, its loyalty to the municipial and county governments and its steadfastness to and support of the American ideals and institutions.

Apparently, we place too much dependence upon and reliance in numerical strength and passive attitude in the face of ordeals and deals that try and test men's very souls; ever striving to go the line of least resistance, with the result that we are always going some where or ever going to do something, but we never get anywhere and never get very much done.

In fact, we have "done" and been "done" so much that we are getting "doner" and it begins to appear that we rather relish this unpleasant and unhappy role.

The difference in other racial groups and ours does not lie in the color of the skin, texture of the hair or family antecedents; but in the former's disposition to organize their forces, safeguard and protect their interests at any hazard and cost, while we pursue an entirely diametrical course.

Instead of conserving and utilizing our energy, marshalling our forces and directing our efforts for the best interests of our own race, we spend most of our precious and valuable time fighting each other, bickering and spattering among ourselves, holding down our own group, staying our own progress, yet all the time unconsciously and consciously making and maintaining other races in a state of affluence, power and authority.

We are not willing to play the game "according Hoyle," and thus defeat, reverses, failures, oppressions and repressions are our sad and bitter fate!

Until we are willing to strike the blow for our freedom; until we are willing to pay the price of success; until we tire of wandering listlessly and aimlessly in the wilderness and decide within ourselves (and then put that decision into execution) that we are going to "carry on" and come into possesion of the promised land, we are going to spend and be spent in a vain and futile effort to stay and thwart the inevitable.

With apologies to Longfellow, we urge and exhort you thus:

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing
Let us labor while we wait.

TEN GREATEST NEGROES AMERICA HAS PRODUCED

Established by American Federation of Negro Students

Fourth Installment.

SYNOPSIS—Six luminaries have been named: George Washington Carver, F. R. S., eminent scientist, creator of over a third of a thousand by-products from the pecan, the sweet potato, the peanut, and dyes from common clay of the southern soil.

Frederick Douglass, orator, abolitionist, pioneer trail blazer.

Madam C. J. Walker, business creator of the largest individual business enterprise in the country.

James Weldon Johnson, poet, diplomat, is easily the most versatile character of the race. He has served with distinction as author, poet, lawyer, editor, playwright, translator, and as secretary of the N. A. A. C. P.

Henry Ossawa Tanner, painter, regardless of blood or color of skin, is America's premier painter. His works hang in the leading salons and art museums of Europe and America.

William Edward Burghardt DuBois, scholar, writer or rare distinction in various fields, always employing the most forceful logic, incisive diction, fearlessness of expression and daring boldness, thus characterizing him as a lion in the literary arena.

THE Negro Youth Movement, known as the American Federation of Negro Students, in obtaining distinguished persons to aid it in naming "The Big Ten," was ably assisted by Dr. Gilbert Haven Jones, dean and vice-president of Wilberforce University.

He possesses a literary training that, for extensiveness, is rarely found among men anywhere. Certainly it is equalled by no other American Negro. He holds five college degrees, all received for work done in residence study: A.B., Wilberforce University; B.S., Ohio State University; Ph.B. and A.M., Dickinson College; Ph.D., University of Jena, Germany. Dr. Jones spent nearly three years abroad in study, matriculating in the universities at Goetingen, Berlin, Leipsic, Heidelberg and Jena.

In this selection and comments on "The Big Ten" Dr. Jones goes on to say: "Any attempt to select men in any field carries with it so much of the personal element and flies so boldly in the face of the opinions and prejudices of others that such an undertaking is, to me, difficult and, at the same time, hardly of great value. I remember reading H. G. Wells' selection of the six greatest men in history, and some of the fine points he brought out, as given by Bruce Barton. After hearing Wells' reasons of his selection, everyone would have great respect for his judgment, though one might differ from him as to his selections. Of course, it would take a very long article to justify my selection of each one of the ten of the persons selected. In making my selection I have tried to feel that the general recognition of worth has been the basis for judgment. The man who does something in such a way as to attract the attention of the general press and the public platform to the greatest extent because that something is for humanity, is to me the greatest man in that particular field. I have tried to bring into my judgment the person's achievement and its worth to society as the estimate of his greatness. There are many names worthy of mention, but who had to be omitted because restricted to ten. There are some whose claim to greatness is based upon the opinion of restricted groups. These, of course, in the general summary, had to be omitted.

"This, in brief, is the basis of my judgment. The list is as follows:

1. Crispus Attucks—patriot.
2. Benjamin Bennaker—scientist.
2. Frederick Douglass—statesman.
4. Paul Laurence Dunbar—poet.
5. Henry Ossawa Tanner—painter.
6. William Edward Burghardt DuBois—scholar.
7. Bert A. Williams—actor.
8. Charles Young—soldier.
9. Booker T. Washington—educator.
10. Richard Allen—churchman.

"In the field of poetry our bards have 'carried on' so nobly that one should have a place on the roll of honor. There are many distinguished persons among them. James Weldon Johnson, Leslie Pickney Hill, Langston Hughes, and Contee P. Cullen of our own day, who have evinced such rare taste, singular style, thoughtful theme, and, withal, poetic charm; have in a marked degree impressed the poetic world with their songs.

"It is seriously questioned, however, that any of these can be matched with the philosophic, unique and original Paul Laurence Dunbar. Better than any other creature in history the genius of this great poet has immortalized his own race in America. The widespread popularity of his work, and the true, humorous as well as solid ring of his peerless talent in innately picturing our ante-bellum and immediate post-bellum dialect gained in three-century episodes of the race, easily picks him out as one of the ten greatest Negroes of our country."

Dunbar, although a poet, was essentially a fighter. He fought for self, for fame, and to show the possibility of unadulterated Negro blood.

The Race Needs Fighters.

Here we consider those whose ambition and privilege it was to defend the honor of their country and its traditions. In this fold Crispus Attucks and Charles Young are our chief exponents of soldiery and patriotism.

In comparing these two bright persons, one comes into full consideration of the question as to the number of acts one must do to be called great. Lack of information on Attuck's life prior to his memorable fall on the Boston Commons, shedding the first drop of blood for American liberty in our war for independence, makes a judgment difficult.

In the case of the late Charles Young there is a striking contrast and yet a close similarity.

In Colonel Young's acts there was the constant use of the will, purpose, fighting and struggling for the opportunity to be patriotic. Contrawise, Crispus Attucks' great act occurred upon the heels of the moment and in liberal Massachusetts. Colonel Charles Young fought his way through the highest military institution of the new world to the highest military position of any member of the race. No attempt can be made to insinuate that Crispus Attucks would not have been equal to the task, but rather to say that Young's life is a long story of recorded facts, while Attucks, truly heroic figure, furnishes a theme initiating much conjecture.

They are both similar in that they were both patriots, both dying in harness, voluntarily, in the service of our country. Col. Young, like the great soldier he was, however, fought the harder battle, subdued his will to the unfair and unjust dictates of his Government.

He was a great character, and is justly named as a member of the mythical ten. He is a cause for pride and worthy of emulation by the youths of color in America.

Indeed, there are eight great NEGROES WHO HAVE PRODUCED IN AMERICA.

(Continued Next Week)

Racial Consciousness—1924.

PETITION TO LEGISLATURE

Readers are urged—

1 to sign the petitions below and forward them to the Committee; Baltimore Herald

2 to secure the signatures of others;

3 to accompany the delegation when this petition is presented to Governor Ritchie at the State House in Annapolis THURSDAY, FEBRUARY 14th, at 10 A. M.

2-6-24

If you are in favor of the Petition printed below sign the Coupon and forward it to T. J. Calloway, Chairman, 628 N. Eutaw Street, Baltimose, Md.

The Governor and The Legislature of the State of Maryland:

Gentlemen:

We respectfully ask your consideration of the following:

1. HOUSING

Negroes who are content to live in congested alleys an dthe neglected spots of our cities and towns are CHARGED with maintaining beds of crime and disease dangerous to the public welfare. Those of our race who make efforts to escape from such condition of living and seek to buy or rent homes with sanitary provisions, on streets that have sewers, lights and pavements are CHARGED with invading white neighborhoods where they are unwelcome residents. Attempts to build better homes in colored sections often find it difficult to secure adequate help from financial institutions.

We believe that all efforts, by legislation or decree, to hold back the progress of our people through limiting the teritory in which Negroes may reside are so inhumanly malicious that a majority of the white citizens of our State wll never agree to the program. The evil effects of such a program would by no means be limited to the colored people.

2. FARM LIFE.

That the Negro population is a valuable asset to the agriculture of Maryland is proven by the effects of the emigration of our people from sections further South. There is little unrest in our State. If proper leadership and training can be provided there seems to be a great opportunity to make Southern Maryland, through its Negro labor, a producer of a much larger share of the food for the north-eastern section of the United States. County and district training agents should be employed to instruct and work with Negro farmers.

3. EDUCATION

We do not challenge the proposition of separate schools for white and colored children. It is a policy and practice of the State that is fully established. The increased cost of education due to the dual system should not work to the hardship of Negro children. Administrators of education funds should have the courage to spend equally for the white nad colored child. Each must meet the same tests in adult life. No one works harder than the colored teacher and with greater handicaps. Her pay should be equal to that of the white teacer doing the same work.

Opportunities for higher education beyond the elementary grades has improved in recent years. Every southern State except Maryland maintains a college or university for the higher education of Negroes. Maryland should either provide such an institution or throw open the doors of Maryland University to Negro youth.

4. CHELTENHAM

Following the State policy of Negro teachers or Negro youth, we believe that many of the buses that exist at Cheltenham pointed out in a recent grand jury report would be corrected. The closer sympathy that naturally exists between members of the same group seems to be needed at his corective institution.

5. HEALTH

The erection of the tuberculosis hospital at Henryton provides a longfelt need. We suggest that the State Board of Health put into operation such machinery as will educate the people toward prevention of disease and to gather at this hospital those affected.

6. POLICE

The observation of laws and regulations is founded upon respect for law. If the colored population of our State could feel the greater interest that would flow fro mseeing some members of their race on the police force the result would be wholesome. For example, in a community known as North Brentwood, Prince George's County, Maryland, where a colored man is serving as a law officer, a most radical improvement has taken place. This man arrested his own son for some offense. This action had the effect of serving notice on others that there would be no compromising with offenders.

7. JIM CROWISM

Enforced separation of members of the human family as a program of adjustment has been resorted to since the beginning of history. There is no record that it has ever worked to any profit. Whatever excuse there may be for it under other conditions there can be no reasons for it as applied to the Negroes of Maryland. We are law-abiding citizens. We have no record as anarchists, conspirators or organized criminals. The crimes of our race are universally the crimes of ignorance mental deficiency or disease. Their treatmen must be by education, religion and opportunity Enforced segregation, or Jim Crowism, on rail road trains and street cars do not help the white man or the colored man. It imposes an added burden upon transportation lines, thus reacting to limit the comforts and conveniences which these lines might otherwise provide for their passengers. Maryland should have the courage and justice to wipe from its statute books all such restrictions upon a free commerce of its citizens.

THEREFORE, WE PETITION

The Governor and the Legislature of the State of Maryland to appoint an unpaid commission of white and colored citizens for the purpose of studying the questions raised and any others relative thereto and of making such recommendations as they may feel justified by the good of all.

Respectfully,

DR. E. M. BOYLE
REV. GEO. F. BRAGG
T. J. CALLOWAY
MRS. JANE E. FREY
REV. A. L. GAINES
REV. JUNIUS GRAY
MRS. ANNIE HITCHENS
MISS HAZEL MACBETH
MRS. A. L. McMECHEN
MISS ELSIE MOUNTAIN
CARL MURPHY
REV. W. W. WALKER

I favor the State-wide petition to the Legislature.

Name .....

City .....

County .....

To T. J. CALLOWAY, Chr.
628 N. Eutaw St., Balto., Md.

We know of or[illegible] Afro-American aviators, one o[illegible] woman, and we know of no such submarinist. We do not appear to take to flying in the air and swimming in the waters. When it comes to automobilists, that is another thing. We just naturally take to the modern Juggarnauts. They are costly to get and costly to keep, but we get them and keep them, which shows that where we have the will we will make the way.

Norfolk Journal & Guide 3-8-24

FROM a Philadelphia office comes the following: The Alliance of Colored American Citizens of the United States of America, comprising a membership of one million, five hundred thousand, are unalterably opposed to the nickname Negro.

We are one hundred per cent Americans by birth with undivided allegiance.

The nickname Negro is used as a derision or slander—as low, burly, bugaboo or scare-crow, and is associated with rape and crime.

To be referred to as Negro, as it is used in poor American language, is an insult to American manhood and American womanhood.

This appellation is degrading and pernicious as applied to Colored American Citizens.

It is not only an insult to the Colored Citizens of the United States, but an affront to all other nations of the world, whose Colored Citizens are the highest type of citizenship both in peace and in war.

* * *

What you are called doesn't matter, so long as it isn't intended as a personal insult. Whether we are Negroes or not, we are called that, and it remains for us to make "Negro" as respectable as "Caucasian" or "Anglo-Saxon." Whatever we are called, the dignity of the expression is up to us. It is not the name, it is what is behind the name. If Negroes were called Indians, Indian would have the same significance as Negro has now. What we want to do is bring ourselves up to where whatever we are called will mean prestige and respectability. Just now we are far from that point.

TWO ANGLES

NOW THAT THE ANNUAL MEETING of the Lincoln league and the initial meeting of the Sanhedrin conference, both held in Chicago the same week, have passed into history the question may be asked what lasting good was accomplished by either of both bodies? The object of the Lincoln league is to secure political recognition in all of its ramifications of our group here in America. The Sanhedrin conference took the form of a forum, national in scope. Educated, broad-minded, deep-thinking and loyal men and women from all parts of our country gathered for the sole purpose of discussing and carrying into effect, if possible, ways and means of battering down the barriers that stand between us as a group and all the rights and privileges that the dominant race now enjoys.

BOTH ORGANIZATIONS are striking a blow for freedom, but striking from different angles. Both are essential. The ballot is a powerful weapon: it buys favors, it smothers, temporarily at least, prejudices and checks injustices. Its power perhaps is greater than the almighty dollar. Our politicians whether they have selfish motives or not are doing much toward lessening the span between the white and black American. Contact dispels many fears. Political positions make the opening wedge for political emancipation. What a lever it would be to have a representative or several representatives in every city, county, state and national governing body. The object of our political leagues is to accomplish just this.

BUT THE FIGHT is put up to all of us: those not directly in politics must have other avenues in which to carry on the battle, and so, many large and small "protective" organizations are in operation and in the main doing effective work. To marshal these units into one big, powerful army so that our bloodless fight may be wisely and judiciously directed is the aim of the promoters of the Sanhedrin conference.

IF NOTHING MORE was accomplished in the Chicago meetings than to stir into action—constructive action—the indifferent ones in our group; if nothing more was accomplished than to start the white people to thinking that we are alive to the problems confronting us, that we are an integral part of the nation and that their social, political and economic salvation lies in according us equality in everything, they will have more than paid for the efforts and sacrifices made to launch them.

"NEGRO" BAD WORD FOR RACE TITLE

DISTINGUISHED AUTHOR ADDRESSES HOWARD STUDENTS.

Wasington, D. C.—"Educated Negro leaders shuld seek to change the stereotype used by a large majority of the better thinking whites as a message for their appraisal of the individual Negro," is the statement made in an address by Mr. Clement Wood, distinguished Novelist, before a large group of students and friends of Howard University in Rankin Memorial Chapel on the University Camps March 13th Mr. Wood said that the usal type which comes to the mind of many of the better thinking whites when mention is made of the Negro is that type which is labeled in the white American press as the "black brute". Mr. Wood was invited at Howard University as one of the lecturers in the Free Public Lecture Series. The subject of his address was "The Negro: Survey and Forecast."

According to Mr. Wood the mention of the term "Negro" seldom or never suggests the type of Negro like James Weld on Johnson, noted Negro poet and author; Dr. W. E. B. DuBois, the Harvard Doctor of Philosophy; Dr. A. L. Locke, Rhode scholar and Oxford graduate; or many others of simular cultural development. It is always the "black brute" type which comes into the minds of the better class of whites when reference to a Negro is made. The result, therefore, is that the better thinking whites are almost wholly ignorant of the fact that there is a large group of Negroes who are on the same cultural plane as themselves.

The force of the stereotype frame of mind was pictured by Mr. Wood by referring to the fact that the first conclusion which comes to the mind of an individual of even more than average intelligence when mention is made of a Chinaman is the picture of a person with a dangling pig-tail, clothed in a sleek black kimono style garments and shuffling shoes, when as a matter of fact the Chinaman referred to might be the Minister of the Republic of China to the United States or some other distinguished member of that group. When mention is made of a Jew, the first conclusion is that the person spoken of is one with crooked nose and with grasping commercial disposition, when it might mean that the person referred to is a Justice of the Supreme Court of the United States.

"The duty of the educated Negro" said Mr. Wood, "Is to break down this degrading group stereotype and force upon the white American recognition of the fact that the Negro is to be appraised on his individual merit. The duty of the white man," said Mr. Wood, "is to be open minded enough to recognize individual merit wherever it is found and not assume because an individual is a Chinaman he is therefore a man with a pig-tail and engaged in running a 'hock shop'; and because he is a Negro he is necessarily a 'black brute'.

"That there may be developed a larger cultural group among Negroes it is necessary," conselled Mr. Wood "that attention be directed to economic developement. Developement along cultural lines in any race must be undertaken by the leisure class of that race. A liesure class is secured as result of economic developement. The economic status of the Negro is rapidly improving. This is shown by the fact that since their emancipation, the property accumulation of Negroes has increased from $20,000,000 in 1866 to over $1,500,000,000 in 1923. As he has progresstd economically he has also progressed culturally until at present there is a representative cultural group which is steadily growing."

White Insurance Agents In Our Negro Homes

J. E. Mason, Muskogee, Okla.

I am unconditionally opposed to white insurance agents in negro homes and the acceptance of these policies by negroes. I am against it for the following reasons:

1. It destroys racial confidence.
2. It invites intimacy with colored women.
3. It exposes domestic affairs.
4. It destroys respect and confidence for colored men.
5. It takes too much from the race and returns too little.
6. It stifles Negro Insurance companies.
7. It places the negro woman under the powerful will power of men who take advantage of her weakness.
8. It destroys racial consciousness.
9. It creates positions that the negro boys and girls should have.
10. It places the negro on the side that opposes negro enterprises.
11. It takes from the race millions that is needed for racial uplift.
12. It divorces from our fraternal orders those who need most the protection these organizations give.
13. It is a bad precedent and transfers a most pernicious heritage to our children.
14. It serves as a detective agency for the police department in running down negroes.
15. The policies are often clothed in legal technicalities that invites a lawsuit before paid.
16. It places the innocent woman under a cloud of suspicion and arms the gossip mongers with ammunition of filth.
17. It throws open the sanctity of the homes to be invaded by those who's social status are foreign to ours.
18. Ie defies traditional racial relation and makes the negro the victim of duplicity.
19. It serves as a medium thru which negro life is exposed and the reactions are hurtful.
20. Its aim is to get all money possible from the negro with least efforts.

Racial Consciousness — 1924

BIRMINGHAM ALABAMIAN
JANUARY 6, 1924

Christmas, 1923.

I BELIEVE in my own people—in their native worth—in their attainments of character, accomplishment and service—and their ultimate high destiny in the progress of mankind.

I believe in my fellow men of all races—in their right to an equal chance to share in all the good of this world—and my obligation to respect to the full their personality.

I believe in the essential goodness of human impulses—in the instinctive desire to do what is just and right—and the will to respond to the noblest appeals.

I believe in the power of the good over evil—the power of love over hate—the power of truth over error—and in the final and complete triumph of right over wrong.

I believe in freedom—in freedom to live one's life to the full—to serve wherever there is need—to achieve the limit of divine endowment.

I believe in patience—in the beneficent workings of time—that a Providence, wise and good, will, with the years, bring fruition to earnest hopes and honest strivings.

I believe in the fellowship of men of good will—in their ability to live together in peace—and to cooperate in service and in the pursuit of truth.

I believe in my friends—who know my strength and my weakness—their confidence is my inspiration—their loyalty my comfort—their approbation my greatest earthly satisfaction.

I believe in God—in His purposes of good toward all men—and the ultimate triumph of His justice and righteousness in all the earth.—Robert Russa Moton, Tuskegee Institute.

THE WORD "NEGRO"

THE WORD "NEGRO" today is without true application to our group here in America. The word springs from the Latin: Niger, nigra, nigrum, meaning black. The Portuguese language, derived from the Latin and adhering more than any other of the romance languages to the original Latin features, modifies the word to "Negro."

THE PORTUGUESE were the first Europeans in modern times to enter black Africa. The natives they called "Blacks." The Portuguese and Spaniards were the first to introduce slavery into the New World—in the West Indian islands and Brazil. The word became common usage throughout the New World, the English-American colonists adopting the word, only with slight modification in respect to plural form, and tagged it onto us.

IN RECENT YEARS ethnological interest in the races of Africa has grown; a number of European universities have established departments in African ethnology. Thus scientific study has questioned the correctness of the word "Negro." Today the so-called Negro in America is a composite of West Indian blood and the principal races of Europe, with a goodly degree of Indian, and ethnically he is as far removed from his African ancestry as the modern Italian is removed from the ancient Roman.

THE SO-CALLED NEGRO in America is lost for a racial name distinguishing him from other peoples. The word "Negro" is scientifically untrue; Afro-American is a hyphenation which we will not accept; Colored is too general, therefore indefinite. It is applicable to any people with dark skin pigment. And probably after all the simple word "American" fits best.

THE PEOPLE of this country have their origin in no one racial stock, but constitute a gathering of peoples from all lands. We are as much American as the whitest Swede who calls himself American. There isn't a man, woman or child of any color, save, perhaps, the Indian, of any race or nationality, who is not as justly entitled to be designated English-American, German-American, French-American, and so on down the line, as we are to be dubbed Afro-American. The names applied to us are not used for any other purpose than to cast odium upon us as a class.

Dever Welcomes Colored Convention Delegates

More than 2,000 colored people, hundreds of them from other cities, attending the convention of the Negro Sanhedrin in Wendell Phillips High school, last night were welcomed in an address by Mayor William E. Dever. The mayor assured his audience that so long as he was mayor, colored people in Chicago would be given justice and treated with equality. The Sanhedrin, which is composed of representatives of dozens of Negro organizations, is meeting in Chicago to discuss means of bettering the condition of the colored race.

THE NEGRO SANHEDRIN

Representatives of the leading Negro societies of the country are in conference on the south side this week. Taking their name from the Sanhedrin called by Napoleon to eliminate the friction between Jew and Gentile in his domains, this "Negro Sanhedrin" is seeking to solve some of the problems confronting their race in the United States.

In so doing, the conferees will find themselves confronted by the ineradicable question of race consciousness. The social segregation of which so many Negroes complain finds a similar biologic expression among the whites in the waves of nationalities which sweep past the relatively fixed social settlements of a great city.

One year the neighborhood will be Irish; a few years later it may be German or Slovakian. Then come, say, the Italians, and the earlier element betakes itself to another district. Later another racial strain may take possession. The shift is without expressed consciousness of the friction in habits and customs of the two groups, but the feeling is there, nevertheless. It is one of those factors which make for a weakened civic structure and, however regrettable, is familiar to every social worker in any American city with a mixed population.

Because the racial differences are greater, the line of demarcation is the more sharply drawn in the case of the Negro. That it has resulted in many injustices, no man will deny. That most of these injustices can be righted by a sane co-operation between the two groups is equally apparent.

And it is in much this spirit that the 1924 Sanhedrin is meeting. To quote from the call sent out by Prof. Kelly Miller of Howard university, Washington:

"The spirit of the conference must be sane, temperate and determined. It must avoid the fatuous extremes of idle boasting and cowardly surrender. . . . All our policies must be patriotic and considerate of the whole equation of which we constitute but a minor factor. We can surrender no rights, inalienable or conferred. But we must measure our powers against the task imposed. We must know where the task exceeds our strength. We must avoid the folly of defying the facts of the universe and of shaking the fist of defiance at forces we cannot combat."

Conferences of this nature and in this spirit will do much toward the successful solution of a situation which has been with us from the early colonial days.

Big Daily Stops Presses Kills Flaming Headline

(By The Negro Associated Press)

Chicago Ill., Feb. 7.—In a recent issue of the Chicago Herald and Examiner, one of the great dailies of America owned by William Randolph Hearst, this flaming, page-wide headline appeared in one of the early street editions: "Woman Shot By Negro Bandit; Dying." As soon as it was seen by a representative of The Associated Negro Press, he communicated by telephone with the managing editor. Strong protest was made, the managing editor, who had not seen the edition called for a copy, and with a surprised exclamation, asked the representative to hold the telephone while he stopped the presses. In a few minutes he returned to the telephone sincerely apologized for the occurrence, and gave warm assurrance that same would never occur again. He stated that a new man from St. Louis, who was not familiar with the paper's policy, wrote the headlines.

The story was rewritten, thrown on an inside page, and the headlines made absolutely no reference to race. The incident was about three young hoodlums who entered the apartment of a widow on the South Side, demanding money and jewels. One of them shot the woman, and the three fled without securing anything.

It was pointed out by the A. N. P. representative that the magnifying of criminal stories in daily newspapers, and flaming headlines, leads to agitation that breeds race riots. No apologies were made for racial newspapers that thoughtlessly magnify crime and distinctions.

A SERIOUS INDICTMENT OF NEGRO RULERSHIP.

Prof. Kelly Miller.

The Southwestern Christian Advocate, in the issue of October 25th, contains a very serious indictment of the integrity of the ecclesiastic autonomy of the Negro race. It quotes from the Young Allenite, an official organ of the African Methodist Episcopal Church, a most scathing denunciation of graft and corruption which it is believed prevails throughout the wide reaches of this great Negro denomination. It is interesting to note that this arraignment appears in an official organ of the church under condemnation, which of itself indicates that the evils complained of are in the right way to correction. Evil deeds flee the light as the devil the break of day. Men love darkness rather than light because their deeds are evil. When such a discussion is tolerated in a church organ, it clearly indicates that the people are ready to rise up and condemn unworthiness even when entrenched in high places.

One wonders how it could happen that such a flagrant denunciation of a general character could find its way in the public prints. The whole charge as presented on the extracts quoted rests upon rumor and hear say. Colored writers are too prone to be prodigal in praise and abundant in abuse. He makes up for his paucity of logic and analysis by profusion of praise or blame. There is too often wanting the caution of wisdom and the restraint of prudence. There is a wholesade denunciation of the bench of bishops which puts every member thereof under suspicion of graft and corruption. Not a single scintilla of proof is presented. This is a serious abuse of the freedom of speech. No sanely regulated journal of public opinion would permit such reckless utterance. Righteous journalism requires the publication of definitely ascertained facts regardless of where it leads or whoever it hurts. But even here a wise prudence in ad-

vertisement of such facts is required by sound wisdom and seasoned judgment. The true criterion is to be determined by what useful end is to be served, and not by monetary sensationalism. For the life of me, I cannot see what racial or public good is accomplished by holding up to public scandal our highest ecclesiastical dignitaries. We do not find the propensity in any other people except our own.

It is particulary unfortunate that the Southwestern Christian Advocate would lend its columns to the propagation of such wholesale slander. All scandal is slander until judiciously established. The columns of the Advocate are eagerly scanned by a wide circle of white readers who are prone to believe any allegation of imperfection on part of the Negro in high station.

They will not be critical of the truth. The fact of the accusation appeared in so reputable a journal will serve as confirmation as strong as holy writ. The damage done to the reputation of Negro religious rulership in the mind of the white critic is irreparable. There is the undertone of implication throughout the editorial treatment on part of the Advocate that the redemption of the Negro church lies in white leadership which is perfect and holy and altogether to be desired. The editor seems to forget that as, between the races, it is only a question of relative imperfection. The white clergy has been widely scandalized by reason of conspicuous lapses spread out in the public press. In any closely guarded system, we may rest assured that for every public exposure there are many suppressions which never reach the public eye or ear. I doubt whether there is a journal of either the religious or secular press that would lend itself to like scandalization of any branch of the white church as the Christian Advocate has unwittingly permitted itself to do. Not satisfied with quotation from the Alabama blasting the reputation of the A. M. E. Church, the Advocate extraneously drags a quotation from the Afro-American indicative of the extravagance and inefficiency of the Negro Baptists. The A. M. E. Zion and the C. M. E. Churches under Negro self-direction are cordially referred to. All branches of the Christian estate under Negro control are brought in implied comparison. The editor is able to conceal a certain sort of veiled satisfaction at the discomfiture of independent denominations of Negro churches. The implication is strong that it is not safe to entrust the Negro with rulership too far removed from the oversight of his white lord and master. Of course no such conclusion is reached in open declaration, but the sinister query is the most effective affirmative. "For more than a hundred years organized Negro independent churches life has been existent in the nation. For that period of time Negro ministerial has been put to the test of developing and ec clesiastical technique and organiza tion for insuring Christian character and ethical religious experiences of members of the race. Can these efforts have prover This interrogative indict upon unsupported rumo lenge and defiance to e dent branch of the Neg the independent Negr failed who has succe this.

The whole world question, "Is Christia Our hearts and hope affirmative, while th dubious response. S are relative terms. mine the influence independent Negro past sixty years them with the de the Negro has bee white overlordshi Washington we churches of vari types. No fair ob those under inde fer one whit by competitors under In respect to the ification of the m al and social r isnes membership and influence upon the social welfar of the community the superiority of white overseership is not apparent. On the other hand, this type of church control seems to fail utterly in reaching the mass life of the race. The Baptist Church outnumbers all the other branches combined. Naturally enough it would show the larger measure of grossness and imperfection which adhere in the great masses which it most effectually reaches.

By some strange twist of logic and amazing surrender of Godly self-respect, the editor suggests that the Negro might give up the attempt at managing his own religious estate in order that there might be no schism in the Church of Christ. He seems to forget that race prejudice is the anti-Christ of the present day. The Negro had as well surrender to the denomination of the devil in order to keep peace, harmony and unity in the world. In order to be consistent the Advocate would have to advise against Negro banks, insurance companies and other business enterprise in order that the business world might not be divided along the color line. The A. M. E. Church makes no discrimination on account of race. The M. E. Church does. Which of the two, then, represents the spirit of the Christ?

The attitude of the editor justifies the exclusion of the Negro from governmental participation because it upsets the equation of political unity and race harmony. This attitude also justifies the basic claim of the Ku Klux Klan which sets forth that the white race and the white race alone is fit and fitted for the rulership of mankind, and that the Negro should not aspire to have any part or parcel in it. I am sure that the Advocate will shrink from the logic of its own suggestion. Nor can I believe that it calculated the consequences of giving the wide influence of its circulation to certain internal disgruntlements of the A. M. E. Church.

The policy suggested by the Advocate would be suicidal of racial self-respect. There is but one line of procedure. Wherever the prejudice of race restricts the Negro to separate circles, the opportunities of such segregated areas should be utilized and exploited by Negro talent and ambition. I wonder if the Advocate advocates Negro or white physicians for the Tuskegee Hospital on the ground that the medical profession should not be divided among the color line.

The race has a right even to make its own mistakes. The only way to learn to swim is to swim.

Impotence may struggle up to power; ignorance may put on intelligence; crudence may acquire culture; corruption may give way to incorruption; but the racial soul once hypothecated can never be redeemed.

Washington D. C.

NEGROES PRESENT PLEA FOR REFORM TO LEGISLATURE

Say Wipe Out Lynching and Increase School Facilities.

Jackson, Miss., Jan. 29.—Fifteen of the more prominent negro citizens of the state, visited the capitol, presenting a series of resolutions to the governor, Senate and House, in which are enumerated several causes of complaint that the white citizens are not dividing fair in the matter of school and other funds and that they are not getting a square deal in a number of other respects.

These resolutions were adopted January 25 at a largely attended mass meeting of negro citizens in this city and of which Dr. S. D. Redmond was chairman, and Rev. E. B. Topp, secretary. Both branches of the Legislature gave audience to the committee and Dr. Redmond was granted ten minutes in which to present the resolutions, a synopsis of which follows:

"We, the negroes of Mississippi in state mass meeting assembled, beg to submit the following and ask your excellencies consideration and approval of same: 1-30-24

"First. We especially ask such legislation as will wipe out the dark blot of lynching and mob violence from the name of our great state. We especially ask that appropriate legislation be passed whereby all the laws of the state may be enforced upon all citizens alike, regardless of race.

"Second. We ask a more equitable distribution of the school funds of Mississippi.

"Third. We ask that consolidated rural schools, agricultural high schools and municipal high schools, be established throughout the state somewhat in equal proportion to those established for whites.

"Fourth. We ask that Alcorn college be removed to a central point accessible by railroad, and that while at present it accommodates not more than 300 students comfortably, we ask that its capacity be doubled several times over and that, support funds be increased in that proportion. We beg to say that this institution could be removed at very small sacrifice, since most of the buildings there were built about a hundred years ago in 1828, and should have long since been condemned. The other one or two remaining buildings might be used as an agricultural high school for Jefferson county.

"Fifth. We ask that a state college be established at some central point, separate and apart from Alcorn, for negro girls.

"Sixth. We ask that a reformatory for derelict negro youths be established.

"Seventh. We ask that the registration laws of the state of Mississippi be so amended that all person qualified for registration under section 4119, of the code of 1906, be guaranteed the right of registration.

"8. We ask that negro schoolhouses be made equal to white schoolhouses in every respective school district, and that negro teachers be paid the same salary for like service rendered. 1-30-24

"9. In view of the many complaints made by tenants in certain sections of the state, of their inability to obtain a settlement for their crops, we most respectfully ask that appropriate legislation be passed whereby no landlord will be permitted to sell or buy his tenant's crop, but that the tenant's share of the crop shall be delivered to him in kind; that the buying and selling by one landlord to another of tenants' debts for supplies be made a felony in this state, that all debts of tenants to landlord for supplies be barred by the statue of limitations on January 1 of the year succeeding the year during which such debts were contracted.

"10 In view of the fact that many of these tenants complain of their inability to obtain an accounting in the courts because of fear or other reasons in certain sections of the state, we most respectfully ask that appropriate legislation be passed whereby a debtor will be permitted to file suit and ask for accounting in any county of the state he sees fit, by making affidavit in the county of his election, to the effect that he cannot obtain a fair trial in the county of defendant's residence, or that it would not be safe for complainant to file such suit in said county, provided the county seat of the complainant's election is not more than 100 miles from the county seat of the defendant's residence.

"11. In view of the fact that the tuberculosis infirmatory cannot accommodate more than forty negro patients, out of a population of a million, we most respectfully ask additional accommodations at said institution.

"12. We most respectfully ask that negro nurses and physicians be permitted to treat and wait on negro patients in the negro wards of the state hospital.

"13. In view of the fact there is no institution for negro blind and negro feeble-minded youths, though there are such institutions for the whites of the state, we most respectfully ask that such institutions be established for negro youths.

"14. We most respectfully ask that the display of fire arms for sale in shop windows and otherwise be prohibited by law.

"15. Since no effort seems to be made to enforce the compulsory educational law upon negroes, we especially ask that a negro probationary officer be appointed in each county of the state, who would be charged with the enforcement of this law upon negro derelicts.

"16. We most respectfully ask that the law be so amended as to guarantee all persons who are qualified under Section 4119 of the Code of 1906 the right to register.

"17. We most respectfully ask that the unlawful manufacture and illicit sale of all alcoholic liquor be made a felony.

"18. We most respectfully ask that the railroads operating in this state be compelled to make the accommodations for negroes equal to the whites for the same money, and those carrying dining and sleeping car accommodations for whites be compelled to also furnish like accommodations for negroes.

Racial Consciousness—1924.

SAYS RACE GIRLS NOT PROTECTED BY PUBLIC OPINION

Attorney J. Thomas Newsome Demands That Laws for Protection of Women's Honor Be Sustained By Public.

WANTS EQUAL RIGHTS BEFORE LAW FOR ALL

(Special to Norfolk Journal and Guide)

Newport News, Va., June 4—Not since its organization several years ago has there been a more important meeting than the one held by the inter-racial committee last Monday night at the Y. M. C. A.

The clergy in large numbers, public school teachers, doctors, lawyers, business people and men and women in all walks of life made up the gathering. Quite a number of white people of both sexes were also at the meeting.

Mr. George T. Hardy presided and Judge Hudgins of the Juvenile Court was an interesting participant and made a very splendid talk.

The meeting was progressing very smoothly in routine matter when Lawyer J. Thomas Newsome was called on by the chairman to address the gathering. Reports had just come in from the various committees on "clean up week" and it was said that much good had been done by inter-racial co-operation in that direction.

STARTLED AUDIENCE

Lawyer Newsome threw a bomb and created a sensation from the very beginning of his address. He said that the meetings were worse than useless unless the two groups met in frank and sympathetic discussion of existing moral and spiritual evils in the light of the facts as they are known to exist. He did not believe, he said that "cleaning up back yards," was half so important as purifying black hearts and creating a public sentiment looking to a higher regard for the makers of our homes—our women and girls. He wanted to know how the inter-racial committee stands as regard to the protection of Negro women. The lawyer declared that it is well known that the Negro woman has been the foot mat for the beasts of both races for generations. "It is so well known," he continued, "that scant consideration will be given her when her honor has been assailed and she seeks legal redress, that it has become almost a foregone conclusion, if it is only a Negro girl, that the matter will be practically laughed out of court."

NEED OF PUBLIC SENTIMENT

"This condition is not due to a lack of law to meet the cases as they arise almost daily, but to a complete absence of public opinion demanding that the Negro girl shall be protected, certainly until she reaches the age where the law looks upon her as in some sense able to defend herself."

The lawyer then asked the committee point blank how it stands with respect to the enforcement of the law when crimes are committed against Negro girls and Negro women.

He said that the well know attitude of the white public on this grave question reacts on the Negro public to such an extent that there is too often a condonement of the blackest crime against Negro womanhood by those who ought to mould a public opinion which will drive out of decent society the beast who tears out the very vitals of the race—its women and girls.

A lively discussion followed the address participated in by the chairman, Judge Hudgins, Lawyer Walker, Dr. S. A. Howell, Miss Emily Thomas, Mrs. Clark, Mrs. Jordan, Dr. Ward, and Professors Irving Clark and Palmer.

Judge Hudgins drew applause when he declared that he agreed with Lawyer Newsome and intended to send to jail, every rascal brought before him, proven guilty of a crime against a woman, whether that woman was white or black.

A committee was appointed to appear before the Council to ask for a colored policewoman to give her entire time, with pay, to delinquent Negro girls.

BURIED LITERATURE ON RACE WILL BE REVIVED

Famous novels, poems and histories, by, and pertaining to, the Negro, will be republished by the Foster Historical Photo and Book Supply company.

The company has engaged the services of Lovett Fort-Whiteman, writer and critic, in the work of research and revision. The promoters of the Foster Historical Photo and Book Supply company are inspired by the present need of setting before the Negro youth a correct understanding of the Race's place in world development as reflected in the buried literature and history of the past.

The company has set itself to quite an elaborate program. Many of the works go back for many generations, and which yet hold their virtue as classics.

The English-speaking world, it seems, because of its widespread colorphobia, is unable to relish such masterly literary creations as:

The Poems of Phyllis Wheatley.

The novel, "Bug-Jargal" by Victor Hugo.

"L'Aurora," by Lamartine.

"The Negro of Peter, the Great," by Alexander Pushkin; "The Black King," a Brazilian novel, by C. Netto; Life of Toussaint L'Ouverture, by Bead; Letters Exchanged Between Toussaint L'Ouverture and Napoleon, Emperor of France; Fall of Empires, by Volney; "The Congo Slave Driver," by Victor Hugo; An Anthology of of Negro Verse; A Compilation of Creole Folk Tales; A Little Book on the Life of Ira Aldridge, famous tragedian of a generation or more.

The first book to be sent out to the public will be Alexander Dumas' masterpiece, "Clemenceau Case."

PHIL. MORN. PUBLIC LEDGER
JUNE 11, 1924

SPEAK ON NEGRO PROBLEMS

A symposium on "The Negro" was held last night at Berean Chapel, South College avenue and North Nineteenth street, under the auspices of the trustees and faculty of Berean School.

Dr. Carter G. Woodson presided and the speakers included Dr. Matthew Anderson, Charles Wesley, A. Philip Randolph, Harry T. Burleigh, Charles S. Johnson, Alain Leroy Locke and Arthur Huff Fauset.

PRESERVE THE NEGRO SPIRITUALS.

The Richmond News Leader makes an appeal for the preservation of the negro spirituals of the South that is so wise and so reasonable that we pass it on to the musicians of Alabama. The News Leader says justly that "the spirituals are the greatest contributions that the negro has made to art in America, or to the art of the world."

They really constitute the only native music and folk lore songs that we have. Their haunting appeal, due probably to the primitive origin has penetrated and buried itself in the abiding memory of those who heard them while they were young and impressionable. We are told by some of the leaders of the negroes that there is a disposition on the part of unthoughtful negroes to regard the spiritual as a surviving memory of his days of slavery. If this view is held by a considerable number of negroes, it is unfortunate. Perhaps this very appeal and tenderness to which we have alluded arose in the unhappy state of an alien people transported from their home to labor amid unfamiliar scenes in a foreign land. As the Richmond editor, who has evidently devoted some thought to this suggestion, says, "What better fortune could the negro desire than to have his music offered as his defense at the bar of time?" But the suggestion of preservation is thus made in full by the News Leader:

At the Fifth Street Baptist church tomorrow evening the large chorus choir which includes members of the Sabbath Glee Club, will give its third program of negro spirituals.

That may seem a very commonplace announcement, apropos of nothing, but actually it is perhaps the most significant bit of musical news that has been printed in Richmond this year.

The spirituals are the greatest contribution the negro has made to the art life of America, perhaps of the world. Half-hymn, half-chant, they are not excelled by the folk music of any other race. For weirdness, originality and feeling, and as a reflection of the emotions of the people who originated them, they are almost unique.

American negroes should have been proud of them from the time they were able to appreciate them, and in their singing should have put them first. Instead there has been a disposition on the part of unthoughtful negroes to frown on the spirituals and to replace them with poor imitations of the most inferior examples of the white man's music. Many colored churches virtually ceased singing the spirituals and wasted the great musical gifts of the race on Moody and Sankey and similar jingling tunes. Asked why they disdained their own heritage, some would explain that the negro regarded the spirituals as a survival of his days of slavery. Some would say that the negro ceased to sing the spirituals because the minstrels parodied them. Neither explanation was a legitimate reason for abandoning a body of music that any other people of earth would have envied, had it been music that mirrored their own aspirations as the spirituals reflect the striving of the negro.

Of recent years in Richmond W. D. Jones has been working through the school children, Joseph Matthews has been training that remarkable organization, the Sabbath Glee Club, and others have been arousing different groups. The result is that locally the colored people are coming to realize the immense richness of their folk music and are showing a profound interest in it. Ten years ago there would have been few to approve and a host to criticize even a single rendition of the spirituals at the Fifth Street Baptist church. This winter the first and the second programs were so delightfully received that the third doubtless will draw a large audience of white and of colored people, for it is a program to which all are invited.

Does this change of feeling mean that all negroes are coming to a rightful appreciation of the spirituals? If it does and, should this hope be borne out, the Southern negro has it in his power to do that which is granted few people at any time—to transmit to remote ages something for which the world will be the richer. What better fortune could the negro desire than to have his music offered as his defense at the bar of time?

The negro should take steps for the preservation of the old haunting spirituals not for the white man, but for the glory of the negro. The white man should take similar steps, not because of the origin and association of the old songs among the negroes, but for their association and identification with the young of his own race and for their association with a very vital and significant period in the development of American civilization. Slavery was a regrettable institution, because of which both the white man and the negro suffered. But it did exist, although it has passed out for all time. But existing as it did, it comprised a significant and historical epoch. The white man no less than the negro, rejoices that slavery has gone for good. It would be a human misfortune if the spirituals that the black man has sung for generation after generation, in sorrow and in happiness would follow slavery into oblivion.

The spirituals are infinitely better than the jazz and modern coon songs that emanate from the decadent musicians of the "tin pan" allies of our cities. Compared to the haunting and memory stirring melodies of the old spirituals, jazz is like a nightmare, breaking in upon the reflections of a wearied listener. Our white musicians no less than our negro citizens should be at pains to see that the only original music of America is given a place on their programs. We should not deprive the generations of the future of the pleasure and the comfort that the older generations have had in hearing the old negro spirituals. We must keep them alive. We have nothing to supply their places.

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He wanted to know how the inter-racial committee stands as regard to the protection of Negro women. The lawyer declared that it is well known that the Negro woman has been the foot mat for the beasts of both races for generations. "It is so well known," he continued, "that scant consideration will be given her when her honor has been assailed and she seeks legal redress, that it has become almost a foregone conclusion, if it is only a Negro girl, that the matter will be practically laughed out of court."

NEED OF PUBLIC SENTIMENT

"This condition is not due to a lack of law to meet the cases as they arise almost daily, but to a complete absence of public opinion demanding that the Negro girl shall be protected, certainly until she reaches the age where the law looks upon her as in some sense able to defend herself."

The lawyer then asked the committee point blank how it stands with respect to the enforcement of the law when crimes are committed against Negro girls and Negro women.

He said that the well know attitude of the white public on this grave question reacts on the Negro public to such an extent that there is too often a contentment of the blackest crime against Negro womanhood by those who ought to mould a public opinion which will drive out of decent society the beast who tears out the very vitals of the race—its women and girls.

A lively discussion followed the address participated in by the chairman, Judge Hudgins, Lawyer Walker, Dr. S. A. Howell, Miss Emily Thomas, Mrs. Clark, Mrs. Jordan, Dr. Ward, and Professors Irving Clark and Palmer.

Judge Hudgins drew applause when he declared that he agreed with Lawyer Newsome and intended to send to jail, every rascal brought before him, proven guilty of a crime against a woman, whether of Negro or white race—its women and girls.

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A committee was appointed to appear before the Council to ask for a colored policewoman to give her entire time, with pay, to delinquent Negro girls.

BURIED LITERATURE ON RACE WILL BE REVIVED

Famous novels, poems and histories, by, and pertaining to, the Negro, will be republished by the Foster Book Supply Company, it has been announced.

Plans for the work are engaged the services of Lovett Fort-Whiteman, writer and critic, in the search and revision of the Foster Book Supply company's Historical Photo and Book Supply state of an alien people transported from their home to labor amid unfamiliar scenes in a foreign land. As the Richmond editor, who has evidently devoted some thought to this suggestion, says, "What better fortune could the negro desire than to have his music offered as his defense at the bar of time?" But the suggestion of preservation is thus made in full by the News Leader:

At the Fifth Street Baptist church tomorrow evening the large chorus choir which includes members of the Sabbath Glee Club, will give its third program of negro spirituals.

That may seem a very commonplace announcement, apropos of nothing, but actually it is perhaps the most significant bit of musical news that has been printed in Richmond this year.

The spirituals are the greatest contribution the negro has made to the art life of America, perhaps of the world. Half-hymn, half-chant, they are not excelled by the folk music of any other race. For weirdness, originality and feeling, and as a reflection of the emotions of the people who originated them, they are almost unique.

American negroes should have been proud of them from the time they were able to appreciate them, and in their singing should have put them first. Instead there has been a disposition on the part of unthoughtful negroes to frown on the spirituals and to replace them with poor imitations of the most inferior examples of the white man's music. Many colored churches virtually ceased singing the spirituals and wasted the great musical gifts of the race on Moody and Sankey and similar jingling tunes. Asked why they disdained their own heritage, some would explain that the negro regarded the spirituals as a survival of his days of slavery. Some would say that the negro ceased to sing the spirituals because the minstrels parodied them. Neither explanation was a legitimate reason for abandoning a body of music that any other people of earth would have envied, had it been music that mirrored their own aspirations as the spirituals reflect the striving of the negro.

Of recent years in Richmond W. D. Jones has been working through the school children, Joseph Matthews has been training that remarkable organization, the Sabbath Glee Club, and others have been arousing different groups. The result is that locally the colored people are coming to realize the immense richness of their folk music and are showing a profound interest in it. Ten years ago there would have been few to approve and a host to criticize even a simple rendition of the spirituals at the Fifth Street Baptist church. This winter the first and the second programs were so delightfully received that the third doubtless will draw a large audience of white and of colored people, for it is a program to which all are invited.

Does this change of feeling mean that all negroes are coming to a rightful appreciation of the spirituals? If it does and should this hope be borne out, the Southern negro has it in his power to do that which is granted few people at any time—to transmit to remote ages something for which the world will be the richer. What better fortune could the negro desire than to have his music offered as his defense at the bar of time?

The negro should take steps for the preservation of the old haunting spirituals not for the white man, but for the glory of the negro. The white man should take similar steps, not because of the origin and association of the old songs among the negroes, but for their association and identification with the young of his own race and for their association with a very vital and significant period in the development of American civilization. Slavery was a regrettable institution, because of which both the white man and the negro suffered. But it did exist, although it has passed out for all time. But existing as it did, it comprised a significant and historical epoch. The white man no less than the negro, rejoices that slavery has gone for good. It would be a human misfortune if the spirituals that the black man has sung for generation after generation, in sorrow and in happiness would follow slavery into oblivion.

The spirituals are infinitely better than the jazz and modern coon songs that emanate from the decadent musicians of the "tin pan" allies of our cities. Compared to the haunting and memory stirring melodies of the old spirituals, jazz is like a nightmare, breaking in upon the reflections and tender thoughts of a wearied listener. Our white musicians no less than our negro citizens should be at pains to see that the only original music of America is given a place on their programs. We should not deprive the generations of the future of the pleasure and the comfort that the older generations have had in hearing the old negro spirituals. We must keep them alive. We have nothing to supply their places.

by the present need of setting before the Negro youth a correct understanding of the Race's place in world development as reflected in the burned literature and history of the past. The company has set itself to quite an elaborate program. Many of the works go back for many generations, and which have held their virtue as classics.

The English-speaking world it seems, because of its widespread colorphobia, is unable to relish such masterly literary creations as:

The Poems of Phyllis Wheatley.

The novel, "Bug-Jargal" by Victor Hugo.

"L'Aurora," by Lamartine.

"The Negro of Peter the Great," by Pushkin; "The Black King," a Brazilian novel, by C. Nessaint L'Ouverture, by Bead; Letters Exchanged Between Toussaint L'Ouverture and Napoleon, Emperor of France; Fall of Empires, by Volney; "The Congo Slave Driver," by Victor Hugo; An Anthology of Negro Verse; A Compilation of Creole Folk Tales; A Little Book on the Life of Ira Aldridge, famous tragedian of a generation or more.

The first book to be sent out to the public will be Alexander Dumas' masterpiece, "Clemenceau Case."

PHIL. MORN. PUBLIC LEDGER
JUNE 11, 1924

SPEAK ON NEGRO PROBLEMS

A symposium on "The Negro" was held last night at Bergen Chapel South College avenue and North Nineteenth street, under the auspices of the trustees and faculty of Bergen School.

Dr. Carter G. Woodson presided and the speakers included Dr. Matthew Anderson, Charles Wesley Burleigh, Harry T. Burleigh, Charles S. Johnson, Alain Locke and Arthur Huff Fauset.

PRESERVE THE NEGRO SPIRITUALS.

The Richmond News Leader makes an appeal for the preservation of the negro spirituals of the South that is so wise and so reasonable that we pass it on to the music teachers of Alabama. The News Leader says justly that "the spirituals are the greatest contribution the negro has made to the art life of America, or to the art of music and folk lore songs that we have. They are coming to realize the immense richness of their folk music and are showing a profound interest in it. Ten years ago there would have been few to approve and a host to criticize even a simple rendition of the spirituals at the Fifth Street Baptist church. This winter the first and the second programs were so delightfully received that the third doubtless will draw a large audience of white and of colored people, for it is a program to which all are invited.

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Perhaps this very appeal and tenderness to which we have alluded arose in the un-

"BUSINESS WRECKERS

"Last week several weekly newspapers carried a story concerning the Citizens' and Southern Banking Company which was grossly misleading. The TRIBUNE did not publish it because it was founded and fostered in personal hate with no justice attached to it. The readers of the TRIBUNE may rest assured that if a receiver is ever appointed or if there is any just reason for the appointment of a receiver for any of our big business institutions we will print it. But we will not be parties to a deeply laid plot to wreck a business institution. Both of the local papers refused to print the article. The perpetrators of the outrage released it to out of town papers who did not know the facts and unmindful of the consequences pounced upon it as a good news story. We often rue the things we do in haste. Had the editors, who fell victims to the release, known it was nothing but pure personal malice they would not have published it.

Upon those who print newspapers rests a great responsibility. They have within their power a great force which may be used for the upbuilding or the destroying of racial enterprises. While we should publish the truth at all times we owe it to the public to see that it is the truth before we herald it to the world as authentic news.

The editing of a newspaper should be held as a sacred trust. It should be more than selling a few extra copies of the paper. It should not be used as a personal weapon to get back at our enemies but rather for the elevation of our people. Least of all should we use our power for wrecking legitimate institutions which it has required years of labor to build up."

"DARKEYISM" BY McADOO FORCES —INSULT TO OUR RACE

Atlanta, Ga., June 18, 1924—Jim Democrat, Negro, who drove the attending physician to the McAdoo home the night that William G. McAdoo was born, is to accompany the Georgia delegation to the Democratic national convention in New York, Newt Morris, a delegate, announced today.

Judge Morris stated that the old Negro will be provided with a new "stove-pipe" hat and will be bedecked with streamers.

The delegation has provided Jim with a huge placard on which is printed:

"Jim Democrat is my name, of Marietta, George—the birthplace of William Gibbs McAdoo. I am an old ex-slave darkey. I drove the attending physician to the McAdoo home on the night that William G. McAdoo was born. I came here with the Georgia delegation to see him nominated for president. Won't you vote for him?"

DR. DU BOIS AND POLITICS

In a copyrighted article, Frederic William Wile, a leading Washington newspaper correspondent, broadcasts the political views of Dr. W. E. Burghardt Du Bois, editor of The Crisis, official organ of the National Association for the Advancement of Colored People. He depicts Dr. Du Bois as the spokesman for the Negro and "the most authoritative source in the United States" on political questions.

The position that Mr. Wile has attained as a newspaper correspondent impels a correction of such misleading statements and the impression his article would leave if it were allowed to go unchallenged.

There is no question as to the literary ability of Dr. Du Bois. He is a man of letters. But there his ability ends and with it his usefulness.

Dr. Du Bois possesses certain characteristics, which tend to make him a man without a race. His features are those of a Negro, but in his soul he yearns to be white. This alone would preclude his being a spokesman for the colored American—the manly Negro who is proud of his racial identity and glories in the accomplishments of his race.

When the learned editor of The Crisis submitted what he termed as "The American Negro's Irreducible Minimum" of demands upon candidates for high office from the President down to the humblest member of Congress, he saw an opportunity to parade his vanity and at the same time exploit the credulous members of his race who might believe that he possesses some supernatural power which would enable him to put over such a platform. In fact, his entire interview, including his remarks with reference to the appointment of C. Bascom Slemp by President Coolidge, is political tommyrot.

The Negro in politics is largely Republican. The Democratic party, however, is not without its adherents. But Dr. Du Bois is neither a Republican nor a Democrat. He is a political hybrid. At heart, a Socialist, a Wilson Democrat, and then a Coolidge Republican that he might disport his vanity at the court of the king of Liberia—a radical, then a conservative to seek to induce the late President Wilson to commission him a captain in the intelligence section of the army. His unfortunate editorial utterance, "Close Ranks," is not forgotten.

The accredited spokesmen for the Negro in politics are Henry Lincoln Johnson, member of the Republican National Committee; Perry W. Howard, special assistant to the Attorney General; Robert R. Church of Tennessee; William C. Matthews of Massachusetts; Robert S. Abbott, Roscoe C. Simmons and Oscar DePriest of Illinois; Dr. George E. Cannon of New Jersey; Walter L. Cohen of Louisiana; B. J. Davis of Georgia; Charles W. Anderson of New York; Edward W. Henry of Pennsylvania; Cornelius R. Richardson of Indiana; Arthur G. Froe of West Virginia, and other men of influence within the Republican party.

The spokesmen for the colored Democrats are Ferdinand Q. Morton, Civil Service Commissioner of New York; Thomas R. Smith of Maryland, and Major Adam E. Patterson of Illinois.

Dr. Du Bois is a spokesman for neither of these groups. In fact, he is not a practical politician. He can achieve nothing for his race through political means. He is a dreamer, an idealist; without political principles and with no party allegiance; a scholar but not a spokesman for the Negro.

CREED
Of American Negro Youth.

(Written by WILLIAM PICKENS at request of the American Student Federation—a "Youth Movement.").

1 I believe in God, as the embodiment and the expression of all the goodness of the universe, material and immaterial.
2 I believe in Youth, as the recurrent, perennial, eternal spirit of progress.
3 I believe in Humanity, the humanity that transcends color, feature, geography or social and political organization.
4 I believe in the Negro Race as in any other race,—only as an element and perhaps an episode, of this humanity.
5 I believe, therefore, in UNSEGREGATED JUSTICE as the only justice, and in UNQUALIFIED EQUALITY as the only equality.
6 I believe in Individual Liberty, which is possible only in a society of essential individual equality.
7 I believe in Tolerance, which is possible only in society of liberty.
8 I believe in Eternal Progress, which is possible only in a society of tolerance.
9 I believe in the Divine Destiny of Man, which is thinkable only as the progressive purpose of progress.
10 I believe, therefore, in the PRESENT, as the All-Mother of the Illimitable Future; in Happiness, limited only by other happinesses and by the legitimate claims of future happiness.

SELAH.

WILLIAM MONROE TROTTER, editor of the Boston Guardian and corresponding secretary of the National Equal Rights League, has asked The Pittsburgh Courier to drop "Hambone's Meditations." Mr. Trotter represents that super-sensitive element who flinch at every little thrust or pinprick, real or imaginary, that is either intended for them or comes their way by accident. They spend their time looking up something to fight, instead of getting down to bedrock and doing some real constructive work.

Mr. Trotter writes: "One of the proud achievements of a white champion of our cause here is that he drove 'Hambone's Meditations' out of the big Boston Herald as race ridicule. May I appeal to you to drop it?"

We rather like Hambone. He represents a type that is fast passing. A few years ago we could not have taken kindly to him, because we had not so many solid achievements to offset the humorous and ridiculous expressions he sometimes utters. It was then that he represented all of us too accurately. But now we only smile at his sayings and forget it. Fifty years from now we will pay much higher prices to see and read this staid old philosopher, just as white people clamor for Abe Martin, Jiggs and Maggie, Barney Google and Andy and Min.

But Hambone is not so "ridiculous" after all. He has the wisdom of the ages stored in his untutored old head.

A few weeks ago he said: "Pahson knocked over a pitcher o' water whils' he preachin' Sunday, en woke up half de cong'egation!"

Now what's the matter with that? If you don't appreciate Hambone you haven't a sense of humor.

Racial Consciousness—1924.

AN OPEN LETTER TO CITY FATH

Mayor Holcombe, City Commissioners Halverton, Anderson, House and Britton,
Houston, Texas.

Honorable Gentlemen:—

While The Informer is fully cognizant of the onerous and manifold duties incumbent upon you as public office holders and servants of the people, this paper wishes to cite your attention to the shameful, shocking and deplorable conditions existing in the sections of the city occupied by the colored residents and taxpayers. Houston Informer

Though nominated on a partisan ticket, and virtually elected similarly, after your induction into office you became the servants of all the people and these people, regardless of racial connection, political faith or civic station, have a right to expect you to serve ALL THE PEOPLE. 2-23-27

Our municipal government should be democratic, not from a partisan viewpoint, but from the standpoint of "a government of the people, for the people and by the people."

For many years the colored citizens of Houston have been forced to eke out their existence in the most insanitary and unhealthy sections of the city, where good streets are rare, few and for between; where drainage is a huge joke; where modern and sanitary conveniences constitute the unknown quantity; where electric street lights are conspicuous by their absence; where cesspools, sloughs, miniature lakes, surface privies, filth and disease-producing incubators are ubiquitous; where police officers are never seen, unless they sally forth to apprehend some alleged violator of the law!

DEMOCRACY PRESUPPOSES A FAIR CHANCE FOR EVERY CITIZEN AND A SQUARE DEAL TO EVERY MAN. IT IS NOTHING MORE THAN REPRESENTATIVE, POPULAR GOVERNMENT, AND THE IDEA THAT IT IS A GOVERNMENT OF A PEOPLE, IS A FALLACY AND CALCULATED TO DEFEAT AND DESTROY THE VERY ENDS THAT IT IS SUPPOSED TO PROMOTE AND ADVANCE.

These citizens have filed petitions upon petitions, requests upon requests and prayers upon prayers for some relief, only to be told that no funds are available for the city to perform its holden duty by these people in improving their living conditions.

YET THE CITY CAN FIND WAYS TO SPEND LARGE SUMS OF MONEY FOR "INVESTIGATIONS," FOR IDLE LAND FOR "FUTURE" PARK PURPOSES, FOR MONKEY CAGES AND NUMEROUS OTHER NON-ESSENTIALS, LUXURIES AND WHATNOTS; WHILE THESE POOR PEOPLE ARE DYING PREMATURE DEATHS AND BECOMING A MENACE TO THE HEALTH OF THE COMMUNITY BY BEING FORCED TO LIVE AMIDST INTOLERABLE, UNBEARABLE AND UNBELIEVABLE CONDITIONS.

We can show you streets aplenty that have never been graded by the city street and bridge department since these sections have been within the corporate limits of Houston; communities where, if the street department were to go out there to work their streets and clean out their ditches, the inhabitants would die from heart failure, superinduced by the excitement and alarm created by such a strange, novel and unusual happening!

THERE ARE NOT SIX HARD SURFACED STREETS IN ALL THE COLORED RESIDENTIAL SECTIONS OF THE CITY COMBINED, AND THE USUAL ALLEYS (WHICH WE CALL STREETS FOR DECENT REASONS AND TO ASSUME A METROPOLITAN AIR) WOULD HARDLY DO CREDIT TO PODUNK CREEK OR POSSUM HOLLOW!

Houston is making a determined fight for the Texas centennial and every red-blooded resident of this city would like to see the celebration held here; but who would favor bringing thousands and millions of visitors to this city under the existing civic and living conditions?

Before inviting company to their homes, good housekeepers not only clean up the house and arrange everything in order, but they also clean up and beautify the premises as much as possible—seeing to it that the place presents a spic and span appearance. This is both good policy and good sense!

BUT, SIRS, AS LONG AS THOUSANDS OF YOUR CITIZENS ARE COMPELLED TO LIVE IN HOG WOLLOWS, ON MUD ALLEYS, WITH LITTLE, OR NO, POLICE NOR FIRE PROTECTION; WITH SHACKS JAMMED TOGETHER LIKE SARDINES IN A CAN; WITH NO PARK FACILITIES AND PLAYGROUND ACTIVITIES; WITH STAGNANT, FOUL AND POLLUTED WATER BREEDING AND GIVING SUSTENANCE TO DISEASE-PRODUCING AND HEALTH-DESTROYING PESTS AND INSECTS, THE HEALTH, WELL-BEING, SAFETY AND PERPETUITY OF THE ENTIRE COMMUNITY AND COMBINED CITIZENRY ARE JEOPARDIZED, MENACED AND IN CONSTANT PERIL.

SUCH NEGLIGENCE WILL ULTIMATELY LEAD TO EITHER AN EPIDEMIC, PESTILENCE, CONFLAGRATION OR SOME OTHER DIREFUL AND APPALLING CATASTROPHE, AND THEN THERE WILL BE THOSE WHO WILL ARISE AND PROCEED TO READ THE COLORED RACE OUT OF THE WHOLE ECONOMY OF CIVILIZATION.

The incessant rains of the winter make it imperative that these sections be considered and these conditions remedied and rectified before the warm weather arrives, when mosquitoes and other germ carriers will make Houston and environs their dwelling place.

IF SUFFICIENT FUNDS ARE NOT AVAILABLE FOR REPAIRING AND PUTTING THESE STREETS IN ORDER AND THEREBY IMPROVING THE LIVING CONDITIONS OF THE MAJORITY OF THE RESIDENTS OF OUR COMMON CITY, WHY NOT PROPOSE AND SUBMIT A SPECIAL BOND ISSUE FOR THIS PURPOSE, IF SUCH CAN BE DONE UNDER THE PROVISIONS OF THE CITY CHARTER?

HOUSTON POSSESSES WONDERFUL POSSIBILITIES AND OPPORTUNITIES, BUT NO CITY CAN MAKE PERMANENT AND LASTING PROGRESS AND GROWTH THAT FAILS TO SAFEGUARD ITS INHABITANTS WITH SANITARY AND

IERS

HEALTHFUL ENVIRONMENTS AND SURROUNDINGS.

The Informer could cite street after street, any number of which are located within a stone's throw of Main Street, that are impassable and unnavigable almost the entire year.

There are several thousand homes here that have no fire protection, as the fire fighting apparatus can not penetrate these sections in case of a fire.

Delivery is practically a physical impossibility in many local residential sections, and numerous neighborhoods, well within the corporate confines, can not even get their mail delivered to their homes because of the deplorable and bad shape of the streets.

Paraphrasing Dr. Emil Coue, celebrated French psycho-analyst, "day by day, in every way, these streets are getting worse and worse."

We admit that there are many weighty and momentous matters demanding your attention and consideration, but there is none more vital and far-reaching than the living conditions of the citizens of this municipality.

YOU ARE THE CUSTODIANS OF THE HEALTH, WELL-BEING AND SAFETY OF THESE THOUSANDS OF PEOPLE AND THEY HAVE NO OTHER RECOURSE NOR ALTERNATIVE THAN TO APPEAL TO AND LOOK TO YOU FOR RELIEF FROM THESE DELETERIOUS CONDITIONS.

Realizing that you are grappling with many problems; that your time is valuable and that you have not the time to inspect and investigate all these streets, we are addressing this open letter to you, prompted by no selfish reasons other than a desire to see our great city made as safe and sanitary as possible for all the people.

EVERY CITIZEN SHOULD EXPECT THIS MUCH AND SHOULD RECEIVE NO LESS, AND WE HERE URGE YOU TO GIVE THESE PEOPLE SOME IMMEDIATE AND TANGIBLE RELIEF FROM THESE SHOCKING AND SHAMEFUL CONDITIONS.

Finally, sirs, it rests largely upon your shoulders whether Houston is to be a real city or a mere over-grown country town! Let's all do our bit to make Houston "Heavenly" both in name, deed and truth! Selah!

Racial Co-Operation

Winston Salem, N. C.,
May 14th, 1924.

Editor the Pittsburgh Courier:

Permit me through the column of your paper to call your readers' attention, especially citizens of this city, to the wonderful display of racial co-operation as exhibited by the best of our race.

Sometime ago a nifty theatrical deal was put through between colored and white, and fortunately for us colored one, resulting in two fine colored theatres owned, controlled and patronized by our people. The white man who lost in this deal disappeared for the time only to reappear with modern ammunitions plus the eraction of defeat, renewed vigor. The majority calls it a strike back. Let us see.

He has re-entered the very heart of our industry with that modern formula in mind, to say "put." He has built one of the finest theatres for Negroes in any part of the United States. And colored news have it to say that he is directly responsible for incorporating with that theatre an office building with all modern conveniences. Alright.

Across the street is a first-class office building owned and controlled by Negroes. The office building is convenient in all respects, except a few ideas here and there which would lend a more modern touch to it. This office building was occupied by the majority of Negro professional men in this city and also a well established and beautiful drug store. Good.

Here comes racial co-operation and its discussion. The meaning of this term as the writer sees it is: Sleep Negro, eat Negro and patronize Negro if it hurts. The cream of racial co-operation is sacrifice, unless sacrifice is embodied within it, it loses its sweet sweetness. Therefore, when it reaches perfection and that perfection is saturated with sacrifice it is satisfying and a pleasure and a regular "sweeetie" to enjoy.

It's no guess as to just where the receipts for rent and theatre intake go. We are dealing with a white man and as typical of his race he firmly believes in white racial co-operation. In the face of this simple reasoning the racial co-operation embedded with the minds of those who formerly occupied the Negro building varies inversely.

They have all willingly migrated from under the roof of the Negro building to the white building, under the fictitious excuse of modern conveniences. The writer for the present shall not answer this fictitious excuse. He is waiting to hear from the parties concerned either through the columns of the newspapers or orally at any public gathering.

Failure to hear from these men shall not only brand them as cowards, but force the writer to use the most vicious modern weapon of warfare, propaganda. The writer feels that the industry of the race in this community is attacked and is prepared to rally in defense of that attack.

H. E. DuBissette,
1000 Woodland Avenue, Winston-Salem, N. C.

RACIAL PROBLEMS.

We hear a great deal about the solution of race problems in learned speeches and we read great books on the subject. It is a fad now for young college women and men to talk learnedly about this affair. We heard a lady the other night give a very learned address about solving the problems of the race, particularly the Negro race. What was going through our mind was this, (and we are not printing it because we think it original, but because we know it has gone through the minds of a great many other people): The most intricate problem the world has is the social problem. Nobody has ever known the law by which people live. We do know the law by which trees grow, by which winds blow, by which rivers flow, but what people think, what they will do, nobody but God knows, because they themselves do not know half the time. It would be amusing, if it were not serious, to listen to these cock-sure people who discourse long on this subject. They know just what is right and proper for "your people", etc. etc.

This particular lady interested us because we imagine it is harder to solve the problems of a hundred million people, or of twelve million people living among a hundred million, than to solve the problems of two people living together. But the fact is we have not solved the problem of two people living together. This particular lady who solved our race problems so well, happened to be married but was living apart from her husband, and had not solved the problem of two folks "whom God had joined together." So we thought she had a great deal of courage to try to solve the problems of twelve million. She had two children who themselves were not very great examples of solving humanity's problems, and we could not help but think she probably would have devoted her time a great deal more serviceably if she put it among her own family, and tried to solve the problem of two, or at most, the problem of four.

With the growing of divorces and separations we are beginning to see how difficult it is to solve problems of two people, problems of individual relations. If we had some law by which we could inject something into the body of a man and make him act right, to kill the germs of bad thinking and bad acting, as we kill other germs, solving the problems of individual living would be a simple matter

What we need most is to study the problems of living—problems of individual conduct, family life and larger social life. If the problem solvers would spend more time in study, unbiased study and seeking for facts, co-existences and sequences, we would get somewhere. Of course, that is what the sociologist is trying to do; but he is hindered by the problem solver.

Racial Consciousness – 1924.

ALL JIM CROW NEGROES ARE NOT DEAD.

Jim Crowism is a southern institution set up for the purpose of depriving Negroes of certain rights that they are entitled to. Many accommodations that are accorded other people, and which should be accorded Negroes when they meet the same legal requirements demanded of white folk, are denied simply because of the color of their skins.

Atlanta Independent

In many public carriers, they must sit in the rear or the front, according to the convenience of the white folk and inconvenience of Negroes. In numbers of public business institutions, they are denied any and all service, in other business institutions they are restricted. In the latter class falls the theatre. If the Negro attends down-town theatres, he not only is permitted in the peanut gallery alone, but very often he must get there through an alley.

2-21-24

In most office buildings downtown, he is permitted to use only one of the several elevators marked "Negroes and Freight." If he has just missed his and the freight elevator, he must wait while five or six other cars come and go until his freight car comes back, in which ride white folk, who often crowd him out and shove him about. It is bad enough when a Negro rides on Jim Crow public carriers and the elevator, which he must out of necessity do, but it is past our understanding why he goes down-town and pays his hard-earned cash to be Jim Crowed to witness a show, which he does not necessarily need to do, and very often from which he derives no benefit.

It is strange indeed, and unfortunate that we have this lement to contend with. Jim Crowism is an unfair institution. It robs the Negro not only of his manhood and respectability but of his hard earnings—his hard cash money. For indeed, when he does not receive first-class accommodation for first-class pay, he has been robbed. If he must wait on the freight elevator, while other elevators come and go, he has been robbed of his hard cash money, if his time is worth anything to him. If he must pass a dozen stores which are for whites only and buy a sandwich or an ice-cream cone at the thirteenth, he has been robbed of his hard cash money, if his time is worth anything. Then in the face of this, how he can endorse Jim Crow institutions by accepting and paying for non-essentials, for which he derives no benefit, is a mystery that we cannot fathom.

We have no quarrel with the white man; he is going to provide Jim Crow places as long as Jim Crow Negroes patronize them. It is the Jim Crow Negro with whom we take issue, and admonish him for the sake of himself, that he must build his own institution in order to save himself from the hardships imposed on him by Jim Crow institutions.

Down in Auburn Avenue, every effort has been made to provide him with a suitable amusement house. More and better efforts will be made, but the Negro must make up his mind that he is going to support these efforts, or the efforts will fail. In the meantime, decent, respectable Negroes are not going to accept Jim Crow institutions any further, and in the meantime, they are going to eliminate the Jim Crow Negro if they have to starve him to death.

JANUARY 9, 1924

Editors Offer Collection of Negro Literature to Zionists

In a letter to Dr. Chaim Weizman, head of the World Zionist Movement, Philip Randolph and Chandler Owen, editors of The Messenger, a magazine of Negro opinion published [illegible] suggests a plan [illegible] of friendship between [illegible] and Negroes. [illegible] suggests that [illegible] the works of the Negro scholars, [illegible] Negro life and culture by Negro authors may be presented immediately to the Jewish world. Randolph tenders his aid to Dr. Weizmann in assembling the most notable works of Negro authors and offers to present the collection to the proposed Library on behalf of the Negro race.

The letter to Dr. Weizman is concluded, "Yours for a world without class or color, race or creed."

A GREAT DISCOVERY

The Chicago Defender after exhaustive research and profound deliberation, reached the original conclusion that the Negro in this country is an American. It devoted the upper quarter of the first page of its issue dated January 5, to this announcement: "Negroes to be known as Americans, starting January 1."

New York Age

As the ancestors of the present colored population of the United States began to arrive here something over three hundred years ago, the erudite editor of the Defender cannot be accused of untimely haste in reaching the conclusion so grandiloquently announced. If he had studied the history of the race a little more closely, he would have found the names of Crispus Attucks Seymour Burr and Jeremy Jonah were among the colored patriots of the American Revolution. A black soldier named Salem shot the British commander, Major Pitcairn, at the battle of Bunker Hill. Titus Coburn, Alexander Ames, Barzilai Lew and Cato Howe were among the other colored soldiers at Bunker Hill, each of whom received a pension. Were they Americans?

1-12-24

The only strictly aboriginal inhabitants of this country, entitled to be known as Americans, were the Indians, whom the original European colonists found here. All the Americans of today are the descendants of these early immigrants, whether they came from Europe or Africa. All of them are entitled to claim America as the country of their birth, to which they owe allegiance and from which they claim protection. But when it comes to the question of the ethnic varieties entering [illegible] he composition of the modern American [illegible] melting pot threatens to be[illegible]er

[illegible] which entered first th[illegible] to Jamestown, Virginia, in 16[illegible] made its indelible impression on the nation. By absorption and by assimilation, despite the denial of the facts by purblind scientists, the Negro has become an inalienable element of American civilization. His presence has affected the history of the South to an extent not yet fully estimated.

The recognition of his full rights as an American citizen, which is what the Defender was driving at, cannot be much longer deferred.

Race Conference Elects New President

NEW YORK, Jan.—At its sixth meeting, since its organization in March, 1923, the Permanent United Front Conference elected as its president, the Hon. William Monroe Trotter, editor of The Boston Guardian and secretary of the National Equal Rights League. The militant and nationally known leader succeeds the late Dr. Matthew A. N. Shaw, who was the first president of the conference and until his death in October, 1923, the moving spirit in the preliminary work for the All-Race Assembly of Sanhedrin now scheduled to meet in the city of Chicago during the week of February 12th.

1-31-24

The meeting was called to order by the Secretary, Cyril V. Briggs, Executive head of the African Blood Brotherhood, at 9 o'clock on the evening of January 21, in this city. In the calls sent out for this meeting it was announced as called for the three purposes of electing a new president to fill the vacancy created by death, of hearing the report of the committee sent to Washington, D. C., and of hearing the final report of the Committee of Arrangements, headed by Dean Kelly Miller, appointed by the Permanent United Front Conference to carry out the work for the All-Race Assembly or Sanhedrin. However, no final report was received from the Committee of Arrangements, but instead a letter from its chairman, Dean Miller, explaining that the report was not yet ready. This letter was received after the meeting, and therefore did not come up at the meeting.

Baltimore Afro-American

Although the Permanent United Front Conference has been in existence less than a year, it has to its credit the concordat signed by six great organizations of the Race—the African Blood Brotherhood, the National Equal Rights League, the National Association for the Advancement of Colored People, the Race Congress, the International Uplift League and the Friends of Negro Freedom—by which these organizations are pledged to "the closest co-operation and the most harmonious relationship possible" and to "guard against the slightest loss of energy from rirtions and antagonisms" as well as the agreement that "in the undertakings of these various organizations the cordial support of all shall be given."

Exalting Negro Womanhood

It is quite commonplace to see every Sunday morning in the photogravure section of the daily papers, page after page of pictures of white women. If a colored woman commits some crime or does something very indecent and censurable, her picture may be presented. Or space will be given to something comical like a parade of the U. N. I. A. or to some clown-like Marcus Garvey regaled in robes, ribbon and gold braid. The buffoon, the clown, the criminal Negro will be seen, but seldom the Negro of achievement, culture, refinement, beauty, genius and talent. As we frequently say, "Let a Negro make a scholarly address on some public occasion and you need a microscope to discern it in the paper—if, indeed, it be there at all. On the other hand, let a Negro snatch a white woman's pocketbook and he will be given headlines on the front page of most of the daily papers.

THE MESSENGER is going to show, beginning with 1924, in pictures as well as writing, Negro women who are unique, accomplished, beautiful, intelligent, industrious, talented, successful. We are going to take them by states, displaying two or three pages of these women artistically arranged each month. That means twelve states a year. We want the pictures with the names and addresses along with any brief facts of interest from any women who come under the above heads in the following states only for the year 1924: New York, New Jersey, Pennsylvania, Maryland, District of Columbia, Virginia, Georgia, South Carolina, Texas, Ohio, Illinois, Kentucky. Send photographs with or without any sketch, but always with name and address, to Photo Display Editor, THE MESSENGER, 2311 Seventh Avenue, New York City.

N Y C World
FEBRUAR 12, 1924

In a current issue of the Messenger, George S. Schuyler urges Negroes to rise above cheap and petty prejudices against the white man.

"Many of the leading thinkers of the Nation 'view with alarm,'" he says, "the growing prejudice against Caucasians. No intelligent Negro should fall victim to this dastardly form of race prejudice, based wholly on a certain group's lack of pigmentation. Contrary to all the pernicious propaganda circulated by black supremacy advocates, the Negro is in no way superior to the Caucasian. In any consideration of these uncolored people it should be kept in mind that they are in this country through no fault of their own. . . . With only about 3,000 years' contact with any kind of civilization, they have done fairly well.

"Because the great civilizations of our ancestors flourished in Africa while the white people were living little better than the animals whose pelts they sought for covering is no reason for our looking down on them. Many of our African tribes are almost as savage as the inhabitants of England whom Julius Caesar took back to Rome as curios.

"While the Caucasians have originated nothing, they have shown great ability to adopt, adapt, and become adept. They took over bodily our Egyptian pantheism and made a pretty fair religion out of it. The system of notation and the fundamentals of mechanics which our ancestors worked out 10,000 years ago have enabled the Caucasians to construct the marvels of engineering we see all about us.

"They have almost equalled the pyramids, obelisks and magnificent tombs erected by Jewish labor under our supervision long centuries ago. History shows that the Greeks very skilfully copied and improved upon the civilization of the darker peoples whom they displaced. We must be big enough to give credit where it is due. . . .

"Many critical Negroes point to the Caucasian's excessive gullibility and superstition as a further evidence of his inferiority. While no one can successfully deny the white people's widespread belief in witches, ghosts, democracy, banshees, devils and angels, not to mention the quackery of Mary Baker Eddy, Coué, Bryan, Billy Sunday, John S. Sumner, Emperor Simmons, Gregory Zinovieff and the Mormons—we Negroes are not entirely guiltless. Many of our weaker minded brethren voraciously devour the twaddle of Marcus Garvey, Black Herman, Ben Davis, 'Dr.' Harrison and other mountebanks, with equal avidity.

"Other Caucasophobes make much of our ability to live and thrive in any climate, while the white people can barely struggle along in the temperate zone. In summer, it is said, they are worried by sunburn and in winter by frostbite. However, sweeping generalizations are seldom true. Occasionally one can find a white man in the tropics who can stand the heat as well as a Negro. And in Alaska, Canada and the Dakotas the Negro inhabitant often complains almost as much as his 'Nordic' brother about the severe winters. I would call these prejudiced people's attention to the fact that Mat Henson had a Caucasian Peary—with him when he discovered the North Pole!"

Baltimore Defensive League Organized At "Y" Thursday Night

To Make Aggressive Fight Against Racial And Discriminatory Legislation And Judicial Decision

$300 In Hand To Begin Fight

On Thursday night, January 31st, a number of Baltimore's leading citizens, representing every walk of life in the city, met in the assembly room of the "Y" and effected an organization to meet the agitators of racial strife propagandists, segregation and jim crowism and fight them to the finish. The gathering was composed of determined men, intelligent, of united purpose and willing and ready to expend their energies and labor to the utmost and their last dollar to preserve and defend their liberties.

Strong speeches were made by Lawyers W. Ashbie Hawkins, Warner T. McGuinn, W. C. McCard and others setting forth the need of an organization, the work it should do and the steps necessary to be taken to preprae for the work.

Officers elected were Dr. Harry C. McCard, president; Truly Hatchett, vice-president; J. Henry Jenkins, secretary and Dr. D. Grant Scott, treasurer. A finance committee was appointed with L. H. Daven[illegible] man, to devise ways and means of raising a defense fund and to secure active co-operation of all fraternal and benevolent orders with the league. A committee comprised of W. T. Andrews, chairman; W. H. Bevans, Geo. A. Watty, Dr. M. B. Rhetta, and the officers elected, was appointed to complete the organization and report at the next meeting to be held Thursday night, February 27th.

DEFENDER'S PLATFORM FOR AMERICA

1. The Opening Up of All Trades and Trade Unions to Blacks as Well as Whites.
2. The Appointment of a Member of the Race to the President's Cabinet.

500 Colored People Take Part in Pageant

(Universal Negro News Service)

LEXINGTON, Ky., March 26.—Five hundred colored people, representing many organizations made up the cast of a pageant of Negro progress, "The Milestones of a Race", presented by the Community League of Lexington during the week past under the direction of Ada Crogman. Three days before the pageant took place, every seat in the opera house was sold and people, both white and colored, were asking for standing room. Over six hundred people were turned away. A fine spirit of community co-operation was shown in getting ready for the pageant. In making the properties, for example, one carpenter gave four days' work, another two. The development of this phase of Lexington's leisure time activities and promotion of better understanding of Negro talent and needs was made possible through the co-operation of the Playground and Recreation Association of America. Their plan of making available specialists in music, drama and play for organized community recreation through the Bureau of Colored Work, of which Ernest T. Attwell is director, is being enthusiastically followed in many forward-looking communities.

Racial Consciousness—1924.

THE CHALLENGE OF THE HOUR.

Negroes in Indianapolis are passing thru a crisis which is significant not only for today but for generations to come and the pity of it all is not simply that the masses of them are fiddling while Rome burns, but that they don's seem to know that Rome is on fire. Well, Rome, so to speak, is on fire. Indeed the fire has been burning for some time and now blazes forth in many quarters. The Freeman

On another page of this issue is the report of the Maple Road Civic Association for 1923. That report speaks for itself. A great year's work was done in an effort to completely segregate the Negroes of this city. We now have some of the sources of the inspiration which has dominated the School Commissioners in their spineless stand for common justice to Negro children. It is doubtful if there is a single unprotested Negro child in a single white school in the city. A distinct Negro high school is being thrust upon us. We have never had mixed schools. Now comes the proposed segregated training for Negro nurses, a sort of back-door, kitchen affair. We pass over the Jim-Crow divorce court, the Jim-Crow park, the discriminations in hotels, public restaurants, elevators, playhouses, chances to earn a living and even the church of God and its kindred institutions. 3-1-24

There are two things the Negroes must do or settle down not to ignoble mediocrity, but to a regime of groveling inferiority for the next generation. The Negro must maintain his own self-esteem at all cost. As has been repeatedly pointed out, the serious question is not "what do other people think of the Negro," but "What does the Negro think of himself?" We just must not permit ourselves to be intimidated, discouraged, coddled or forced by any means into believing and accepting the lie that we are a race of mere nobodies, having no rights which other men are bound to respect and really undeserving of any just consideration. Secondly, we must demonstrate our self-respect by standing up like men for things which are true and just and manly. We must fight for our place on the principles of democracy and for our share of its blessings. The forum, the printed page, the conference table, the courts are open to us. Every inch of principle must be contested with intelligence, honor and courage. We are to fear nobody and nothing except a cowardly, cringing, servile, apologetic, half-soul. We must have both politeness and courage. Our goodness as every other with reality must have some iron in it. With us patience must cease to be a virtue somewhere in the long gamut of mistreatment. Our good nature must have a correspondent capacity for just resentment.

We are entirely too much concerned about having our white friends like us. It is far better to have them respect us. For the sake of some of the timid and unconsoled, let it be said in truth that not all white people in Indianapolis are impervious to the cause of social justice where Negroes are concerned. There are many thousands of them who have not bowed their knees to the Baal of blind prejudice and hate. But why should any white man put himself out to help this Negro who is always stretching out his neck and inviting some politician or other oppressor to put a halter on it and lead him away captive? He who would be free must himself strike the first blow.

THE NEW EXPLOITATION.

THE Negro for a number of years has been exploited in the cotton fields; he has been forced to work year in and year out for little or no wage, a wage which permitted him to get the bare necessities of life only. Recently a large number of these have been liberated from this bondage, and have been given an industrial freedom. The boll weevil and the migration gave him some measure of freedom from this exploitation.

But there are those who are determined to exploit the Negro, and to use him as a means to acquire wealth. So that in place of the exploitation on the cotton plantation, there is another form of exploitation; more destructive of the best that is within the black people. It is the direct result of the prohibition amendment. This amendment was encouraged in the south in the hope that it would aid the Negro by some who could not anticipate the far-reaching effects it would have upon him in an illegitimate way.

The love of the Negro for pleasure and for "good time," is the means of his destruction and the enriching of others, in the new exploitation of which he is the subject. Bootlegging on the wholesale goes on in the average Negro community and there is not a time when you cannot find that class which loves whiskey without it; nor do they find it difficult to secure whenever they want it. 2-16-24

Many a Negro believes the best of "good times" is had only when one is filled with the poison which is labeled "moonshine" and sold at a beggar's price. Old and young, rich and poor, respectable and unrespectable are users of the poison, which is enriching some unscrupulous person at the Negro's expense. The peddlers of this stuff have become so bold, that one dare not protest against its sale, nor raise a voice in protest lest the criminals injure him.

Day after day, year after year, the Negroes who are fond of this stuff are enriching the sellers, usually some white man, and at the same time bringing nearer the day of their own funeral. The effect of the moonshine peddled about so freely upon the strongest of constitutions is worse than one can imagine. Its makers and dealers should be classed as criminals along with any other murderers for it leads only to slow death, and it is but a new way of exploiting the Negro.

PILGRIMAGES.

DOUGLASS, WASHINGTON DUNBAR AND YOUNG.

Staff Correspondence.

Washington, D. C., Jan. (By the Associated Negro Press) Pilgrimages to the shrines of the great is a custom handed down to present generations from ancient times. The Mohammedans, in their annual pilgrimage to Mecca perhaps reach the highest development in this worthy custom. In the Old World, there are hundreds and hundreds of historical places made sacred by the work of mankind. From the Holy Sepulcher to the home of Shakespeare: from the Valley of the Kings in Egypt, to the abundance of historical spots in glorious France, thousands and tens of thousands of people journey from all parts of the world to pay homage to the great of the earth from the beginning of civilization. 1-24-24

Here in America the custom has not been so pronounced, speaking en masse. This country has been so busy developing resources into dollars that sentiment has been compelled to play second fiddle. But the day has arrived when America is waking up to the duty and value of homage. Mt. Vernon, the final resting place of Gearge Washington, has long since been a center of pilgrimages; and so has Springfield, Illinois, the burial place of Abraham Lincoln; and Riverside Drive, New York, where all that is mortal of U. S. Grant remains; and the little cemetery in Oyster Bay, to which thousands of people journey each year to pay silent respect to the memory of Theodore Roosevelt.

Colored America Awakened.

Colored America is awakened to the duty and value of remembrance. This fact has been demonstrated in the last few years in a manner that has given great inspiration to those who are seeking to be of service to the people.

In the spring of 1920, this writer, with a group of twenty-six business men from Kansas City, headed by Prof. J. R. E. Lee, then principal of Lincoln High School, now field secretary in the National Urban League, was at Tuskegee Institute, in the course of a tour of southern cities. One of the first thoughts was a tribute to Booker T. Washington. The request was made to Dr. Moton that our party be permitted to place a wreath on the grave of Dr. Washington. Dr. Moton readily consented, was deeply moved at the idea, and stated that it was the first request from a group of our own people; that certain foreign visitors some time before had thus honored the great educator. The finest wreath procurable was elected. Just as the sun was setting one of the most impressive events ever witnessed was carried out, joined in by Dr. Moton, the faculty, choir, visitors and students. "Swing Low Sweet Chariot," and "Couldn't Hear Nobody Pray,"

favorite selections of Dr. Washington, sung by the Institute choir, filled the air with solemnity and inspiration.

For years unsuccessful efforts were made to pay off a mortgage on the home of Frederick Douglass in Anacostia, District of Columbia, that it might become a shrine for Colored America. Finally the National Association of Colored Women, under the magnetic direction of the late Mrs. Mary B. Talbert, accomplished the deed, and in August 1922, when the home war formally dedicated, the greatest pilgrimage of Colored Americans ever witnesses took place. The celebration of the birthday of Frederick Douglass, February 14, has long since been an annual event in many sections of the country. Coming as it does, so close to the birthday of Abraham Lincoln, February 12th, in many places the celebrations have joined together. Cedar Hill, the Douglass Home, is today one of the most celebrated shrines, and thousands visit the place each year. It will become greater as the years go by.

Dunbar and Colonel Young.

For what Paul Lawrence Dunbar has done in lifting Colored America into literary recognition, it has been a national shame by the manner his burial place and home in Dayton, Ohio, have been neglected. It is a fine tribute to the sense of eternal fitness to know that the Alpha Phi Alpha College fraternity not only made a pilgrimage to Dayton from Columbus in December following their annual conclave, but has agreed to assume obligations of financial adjustment for Mrs. Dunbar, the poet's aged mother, that will more nearly place the Dunbar home in the realm which it has long since merited.

Finally, Colonel Charles Young, "The Uncommissioned General," who gave his life for the service of his country, and died in far away Africa, has caught the spirit of homage and gratitude in the heart of Colored America to an amazing degree. The memorial service of Col. Young on his birthday March 12th, 1922, have gone down in history as the greatest spontaneous tributes of respect ever paid to one of the race. This was followed by military tributes last year in New York and Philadelphia, the great military funeral in Washington, D. C., and the burial in Arlington cemetery, unequaled in magnificence and solemn honor. The President of the United States, the late Warren G. Harding; the Secretary of War, The Secretary of the Navy, the General of the Armies, soldiers and civilians in every walk of life, joined in honorng the "Uncommissioned General."

By common consent, it has been nationally decreed that March 12th, each year, or the Sunday nearest the date, shall be celebrated as the birthday of Charles Young. It has been proposed that each city throughout the country shall have a patriotic service to make an appeal for all the rights of humanity, which was a religion with Col. Young. It is being suggested that besides the exercises in the various centers of the country, there shall be a pilgrimage to Arlington Cemetery, and appropriate flowers placed on the grave of the dead hero. Colonel Young's home is being maintained as a shrine by his wife and mother at Wilberforce, Ohio. Every visitor to Wilberforce stops by the estate to pay tribute.

These developments of respect and ribute mark a new day for the present and future of Colored America.

NEGRO INSTITUTE RECOUNTS SUCCESS

Tuskegee Students Told of Members of Race Who are Prominent in Many Fields

TUSKEGEE INSTITUTE, ALA., Feb 14.—Special to The Advertiser.—A program strictly of and by negroes was witnessed last evening in the institute chapel at 7:30 at the annual observation by the senior class of the institute of "Negro Night," which is a feature of the school calendar strongly advocated by Principal R. R. Moton. The evening was devoted to orations on the negro in business, music, education, inventions, athletics and a consideration of the causes and remedies of the present unrest or migration. All music rendered consisted of the works of composers of the race, as J. Rosamond Johnson, Harry T. Burleigh, and R. Nathaniel Dett.

"The Negro in the Sport World," the most striking of the orations, was delivered by James F. Boss, himself one of the best colored football players of the South, Tuskegee's star quarterback and an all-round athlete. He pointed out the history of athletics among colored schools from the first football game between Howard University (Washington, D. C.) and Lincoln University, Pa., in the early eighties, culminating in the "sensational spectacle of 28,000 fans in attendance at this game on Thanksgiving day, 1923; 7,000 at the Hampton Union game, Va.; 4,000 at the Morehouse (Atlanta)-Fisk (Nashville game; 4,500 at the Atlanta University Morris Brown game and the Tuskegee-Talladega game." He went on to cit the numbers of negro athletic star of the race as Pollard of Brown University, all-American half-back; Robeson at Rutgers, all-American end West at Washington and Jefferson and Slater at Iowa, all-American eleven and all-Western end; Edwin Gourdin, the Natioanl Pentathlon champion 1921, Johnson, the present ten-mile champion and many others.

Other interesting orations were "The Negro Contractors managing Extensive Business Enterprises," by Ashton Kitchen; "Recent Achievements in the Musical World," by Blanche Bailey, and "The South and Negro Education of Today," by Iva Hill. The music consisted of "O Southland," chorus by Johnson; "I'm So Glad Trouble Don't Last Always," by Dett; vocal solo by Esther Simmons; "Barcarolle," piano solo by Dett, played by Alphia West; "Way Down Yonder in New Orleans," by Creamer and Layton.

Pleads For Negro Internationalism

PRAISES AFRICAN CULTURE

CHICAGO, Ill., Feb. 16.—(A. N. P.)—In the current issue of "Opportunity" Alain Locke of Howard university turns his brilliant pen to throw some light on the matter of the Negroes of the world and an international attitude. "Apropos Africa," the article written by Professor Locke, is an eloquent and logical plea for greater community of thought and action among Negro peoples of all countries.

Professor Locke is of the opinion that the desire among the masses of Negroes for some such form of contact is so strong that it will not be downed and that eventually the Negroes of Africa and those of America will settle themselves into some form of economic cooperation out of which will grow mutual appreciation. He believes Garvey's movement and Pan-African congress of Mr. Du Bois to be both thoughtful efforts in the proper direction and points out as unfortunate the obstacles that have hindered them.

One of these obstacles, Mr. Locke points out, is the lines of cleavage among Africans themselves; the fact that it has been impossible to bring them together. For this reason he believes it would have been fine for the League of Nations to have established a mandatory, somewhat autonomous, colony in Africa which might have been an African melting pot."

Study of Africa should be encouraged, the writer emphasizes, by American Negro colleges, because of the possibility of Negro students with their sympathy and psychologic rapport being able to do more than white students have done. Further he gives credit to Africa for a culture and attainment which even American Negroes scarcely suspect.

The entire article is illuminating and instructive, a fine contribution itself to the new kind of literature about Africa. And by the way, the author believes American Negroes to be not Negroes, or anything else, so much as they are actually Pan-Africans.

TO [illegible]E PAGE. [illegible]
ABOUT NEGRO RACE

Historical Entertainment to Be Presented at Columbia Theater Monday Night

An historical pageant of the negro race in ten episodes will be presented at the Columbia theater Monday evening at 8:30 o'clock for the benefit of St. Mary's and associated missions.

There will be a cast of over 100 with Benedict and Allen university students assisting. The Rev. T. T. Pollard will be interpreter. H. Allen, E. Uggans and Blanche Thompson, chorus leaders. The evening will include plantation melodies, negro spirituals and other music.

The episodes follow: Idol worship, village scene, the auction, in the cotton fields, learning the crafts, freedom, negro stars of America, progress and loyalty.

Seats will be reserved for white people.

Racial Consciousness—1924.

LOUISVILLE BUSINESS MEN Try To Put Race In Good Light

PROTEST TO WHITE PRESS AGAINST UNFAIR REPORTS

There was a large attendance at the regular Wednesday luncheon of the Louisville Business Men's Association at the Walnut Hotel July 2. The park fight and other matters of racial interest were discussed. The point was made that the White papers had been very unfair in their write-ups of the affair between two teachers and park guads, and a committee was appointed to write a letter to the White papers in an effort to put the Colored people in a better light before the White people who count.

The letter follows:

We, the undersigned Colored citizens, representing one-sixth of the voters and tax-payers of our city, desire to make the following public statement through your paper. While it is not our purpose in this communication to go into the merits of the case as regards the unfortunate occurrence at Iroquois Park on June 13, and while we are perfectly willing to have the main questions in this case settled without prejudice or bitterness as on either side in the courts of the land, we do feel it is our duty to make the following statement:

I. We wish in behalf of the Negroes of Louisville, to reaffirm, if such a re-affirmation were necessary, our unalterable opposition ti lawlessness of any kind , and our insistant demand for law and order. We have and shall continue to urge our people to respect the laws of the land, even when these laws are known to be unjust and to greatly handicap the progress of our group.

II. Conscious of the truthfulness of the above statement, we feel that in any grave questions which may arise threatening to disturb the peaceful relations bet ween the races, our group as others should have fair treatment by the press of the city and at the bar of public opinion.

III. In the case referred to we feel that this has not been done. Almost every statement that has been made in the public press or accredited to the Board of Park Commissioners and Board of Education concerning the matter, has been either unfair or misleading, and has placed the Colored people of the city in a false attitude, which is likely to create misunderstandings and unfavorable public opinion.

We, therefore, take this method of setting our people in the right attitude before the white people of the city, many of whom are our true friends.

(a) The impression has been attempted to be made everywhere that Colored people visiting certain parks have done so in violation of the law. This is inaccurate since there neither is at the present time nor ever has been a law in the city of Louisville restricting certain groups from visiting certain parks or sections of parks.

(b) The impression has further been made that the two Negro teachers under question were viqlating rules of the Park Commission when they made use of a certain part of Iroquois Park. This is misleading for it is known and admitted by the Park Commission itself that up to June 13 there did not exist any Park Commission rule or regulation as to what parks or parts of parks Colored people should occupy. General Castleman, the father of our park system, steadfastly refused to allow any kind of raial segregation in the parks of the city, and this policy has been followed until the present Board issued its segregation orders a few days ago. This has been true in theory and in fact, for the Colored people have used all the parks of the city, especially Iroquois Park without let or hindrance through all these years and with little or no tfouble of any kind.

(c) Special pains have been taken to make the impression that adequate park and play ground facilities are furnished by the city for Colored people. Nothing could be farther from the true. There is not a single swimming pool for Colored people in the city of Louisville. In the part of Iroquois Park claimed to be set aside for Colored people there are no equipments such as swings, sliding boards, etc., no water fountain; in fact nothing more than an open field. With the exception of Baxter Square, poorly equipped, and Ballard play ground, small and able to accommodate only a few children at a time, there is nothing in the city of Louisville that could be called by any stretch of imagination an adequate play ground for Colored children, while Chickasaw Park is poorly equipped, poorly supervised, dangerous for children and far removed from the center of Negro population. To talk of restraining white people from visiting these places is a joke and is but to cite another instance of the lack of frankness on the part of certain public officials.

In order to clear up these misunderstandings it might be well to state clearly and definitely the attitude of the representative Colored people of the whole park situation which is as follows:

While we recognize the fact of segregation as set forth in law regulating certain phrases of our lives, we feel that absolute segregation is impossible. That since white people and Colored people are to live together here in Louisville, certains forms of contact and association are in the nature of the case absolutely necessary. White and Colored people must meet on the streets, in the street cars, in public and business houses. We regard the use of the public parks of the city of Louisville as coming under this head and believe that it would be as reasonable to require white people to occupy one side of the street and Colored people the other, or to have separate entrances into our public buildings and business houses as to have separate parks for our white and colored people. Such use of the parks by Colored people as has been in vogue for 50 years and more in no way involves any kind of social contact.

It is our conviction that race bitterness and outbreaks are due in the main not to too much but to too little contact between the races. This lack of conact creates misunderstandings and encourages prejudice which reasonable and normal contact would very largely make impossible. It is our conviction that our race problems will never be solved by yielding to unreasonable prejudice of any particular race or group. Such yielding does not satisfy, but creates a demand for further yielding. A firm recognition of the rights and the needs of each racial group would, it seems to us, fix the limit in this matter.

It is our deep conviction that where segregation of the races in public institutions does prevail, equal facilities and accommodations should be provided for each group since each is required to bear its prorata of taxation to maintain these institutions. It is our conviction that under the present segregation order of the Board of Park Commissioners, it will be many years if ever before the Colored parks and play grounds will have anything like the facilities and accommodations now enjoyed by white people under the new order of the Park Commission. The cost of providing and maintaining such a double system of parks would, if for no other reason, make such equal provision prohibitive, entailing large additional burdens on the taxpayers, white and Colored alike.

As law-abiding citizens of Louisville, as generous supporters of your paper and in the interest of fair play and Inter-racial understanding and good will, we ask the publication of this statement.

Committee:

I. WILLIS COLE,
WILLIAM WARLEY
JAS. BOND.

Signed by

J. A. C. Lattimore,
H. C. Russell,
N. W. Willis,
A. Simpson,
A. D. Doss.

Thos. Bradford,
A. L. Garvin,
J. R. Ray,
Thos. Parks,
Wm. Evans,
R. S. Stout,
L. G. Jordan,
A. R. Norris,
C. L. Christian.

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THE NEGRO AND REGISTRATION.

Indications are that the Negroes of Indianapolis are not taking advantage of their opportunity to register so that they can do their part as citizens in the November election. Many are putting off this important matter for no good reason under the heavens. The man who does not think enough of his privilege to vote is hardly worthy of it. The time has come here in Indiana that the Negro who does not have manhood and sense enough to vote for the things he wants, may find himself completely disfranchised. Nobody has set up a louder or more distressing howl about the denial of the privilege to vote than the the Negro. Yet, when he has the opportunity to participate in his government, he often is too trifling to do so. The younger Negro, especially seems derelict in this matter. He is not worthy of the fathers who went through blood for the privilege which he spurns. Yet Negro men and women who have even the semblance of honor and responsibility register and go to the polls and do the part of true citizens. Our government at any time is not an accident. It is what we make it. The Negro is either a man or a worm. Let him classify himself by his actions.

There are a few Negro nobodies going around saying "This is a white man's fight. It does not concern me. Let them settle it." This sort of a Negro is a curse to his race and his country. He really has no business with the rights and responsibilities of citizenship. He is a cowering slave. Witness the spectacle of the Negro in Indianapolis skulking around hiding, waiting to be paid, shirking, refusing to stand up and be counted not only when his government is being attacked and subverted, but when the life and fortunes of his family and future generations are threatened. Think of any so-called Negro citizen leaving to others the responsibility of taking care of him. The Jews, the Catholics, the foreigners, the Ku Klux Klansmen, the white man in general will register and vote their convictions in November. The greater part of them will not fail. The Negro may "soldier" about if he cares to. The issues of the election and the kind of government we have will be determined for Negroes as well as others by men of civic interest, pride, courage and faith. Come on up, Mr. Negro, or shut up.

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Racial Consciousness—1924.

Convention Of American Federation Of Students At Nashville April 3-5

The Second Annual Convention of The American Federation of Negro Students will be held in Nashville, Tenn., April 3, 4, 5.

The Negro Youth Movement originated at Atlantic City in the summer of 1922 with colored students of universities, colleges and high schools. It is dedicated to the purpose of increasing co-operation, stimulating race pride, creating a higher racial culture, and promoting social efficiency.

At the First Annual Convention, held at Howard University in April, 1923, the drive for the year 1923-24, for bigger business among Negroes was decided upon. The necessity for business training as well as the support of Negro business enterprises was emphasized. At the Nashville meeting the issue will be "Race Pride." Delegates from all sections of the country are expected.

During the week of February 12, the movement was represented in Chicago at the Lincoln League and Sanhedrin by Miss Eleanor I. Harper of Chicago and A. Leon Richardson of Washington, D. C.

Negro Must Give Self to Literature

Dr. Harrison Traces Writings from Phyllis Wheatley to the Present.

"If the Negro has anything to contribute to American literature he must give of himself," said Dr. Hubert Harrison at the Board of Education lecture on Saturday evening, in making a plea to Negroes to face with honesty the truth about themselves.

Dr. Harrison's theme was "The Negro in American Literature." In his usual able and thorough manner he traced the literature of the race from its first faint beginnings in 1773 down to the present time. There were three distinctive periods, he said, the first beginning in 1773; the second in 1840 and lasting until 1880; and the third beginning in 1880 and lasting until about 1910.

The first period was mainly poetic, he said, and included writers like Jupiter Hammond, Phyllis Wheatley, George M. Horton, Whitfield and Wilder; the second, or flowering period, had editors like Hamilton, Douglass, Ward; historians, as Wm. C. Wells, Wm. Brown, Maj. Jos. Wilson, Geo. W. Williams; and thinkers and scholars like Dr. James M. Smith, Prof. George Vashion, Robert Gordon, Langston, Crummell and Holly.

The third period, he pointed out, marked the development of style led by writers like Kelly Miller and W. E. B. DuBois; and the rise of racial poetry, with Dunbar and Campbell. Two great editors of this period, he said, were T. Thomas Fortune and Ida B. Wells.

Speaking of the lack of works of fiction by Negro writers he attributed it to the fact that the race refuses to face the truth about itself.

"There is also a genuine dearth of critical writings," he said. "Negro critics usually wait for their cue from the white people. Until the white people take up our writers the guardian of the gates in our race don't know these writers."

Some Present Day Writers.

Among the present day poets he named were Watkins, McKay, Cullen, Razaf, Shackeford and Mrs. Johnson; authors, Geo. W. Ellis, author "Negro Culture in West Africa"; R. T. Browne, "The Mystery of Space," and J. A. Rogers, "From Superman to Man."

The lecture was well attended and created much discussion.

Ten Greatest Negroes Will Be Published

College Organization Endorsed By Prominent Leaders — Has Varied Program.

By A. LEON RICHARSON

WASHINGTON, D. C., Feb. 28—The Youth Movement, known as The American Federation of Negro Students since the beginning of the new year, has been quietly flooding our schools and colleges and other points of influence with literature calling to the youth of the race to prepare for the business field.

According to the president of the movement, I. J. K. Wells, not only students of the south, but as far west as the University of California, southern branch, and other Pacific Coast colleges have been touched by the movement. Somewhat similar to the youth movements in other lands, especially Germany and Austria, one on the outside cannot easily understand the movement. Chief among its purposes is the stimulation of the spirit of co-operation, and at present it is laying stress upon economic co-operation, which it plans to create through the youth of the race. It is urging the youth of the race to prepare for the business field. Under the slogan of "A Bigger and Better Negro Business," the country has been circularised with thousands of folders which some of the high peaks are the following:

Do You Know—Facts

1. That the race is relatively top-heavy with professions and heavy-bottomed with unskilled workers—lacking business element, the middle layer?
2. That the salvation of the race is largely dependent upon its economic development?
3. That the financial returns in business are the richest in the world?
4. That it means more to the race and the individual to build Negro business even at a personal loss to the patron?
5. That some of our enterprises must go outside of the race to secure otherwise unobtainable trained services?
6. That reliability, courtesy and honesty are as great business asset as hard business sanity?

Preparation

1. That not enough of our youth are planning to enter business?
2. That the professional man spends three times more time in preparation and is accordingly more successful?
3. That majority of failures in Negro enterprises are caused by lack of preparation?
4. That the demand in our business market is unsupplied with competent persons?

Uses Special Method of Advertising

The students are employing a relay method of broadcasting their constructive program. The folders were made to fit ordinary envelopes and each person receiving one mails it to some other person. The folders first start from our large schools and colleges each of which receive several hundred.

Praised By Our Leaders

Some of the leading thinkers and business men of the race have praised and congratulated the movement. Among them are F. B. Ransom, general manager of the Mme. C. J. Walker Manufacturing Company; Dr. Emmett J. Scott, secretary-treasurer of Howard University; Dean Gilbert H. Jones of Wilberforce, Phil A. Jones, general manager of the Chicago Defender; Robert L. Vann, editor of the Pittsburgh Courier; Irvin Underhill, cashier of Brown & Stevens Bank; W. J. Kennedy of the North Carolina Mutual Insurance Company, and H. W. Hill, special agent of the Bankers' Fire Insurance Company, as well as a host of other prominent persons. It was endorsed by the Kappa Alpha Psi Fraternity at its Louisville convention.

Has a Varied Program

The youth movement is also concerned with the building of racial pride. At this writing nearly a dozen of the race's most prominent person are assisting the youth movement in selecting "THE TEN GREATEST NEGROES WHOM AMERICA HAS PRODUCED." The corresponding secretary, George W. Goodman, of Lincoln University, Pa., stated that several ballots have already been cast by William Pickens, Mrs. Mary Church Terrell, Dr. Gilbert H. Jones vice president of Wilberforce, and Dr. A. LeRoy Locke of Howard University. These distinguished persons have greatly aided the youth movement with valuable aid and criticism.

With Our Contemporaries

JIM CROW COLUMNS?

Black Dispatch

White folks can do such funny things, while they labor under the impression that they are playing the benefactor to a down trodden race. Now comes the Macon, Ga., Telegraph and announces that it will run each week two columns, next to the last page, of "Colored News." That sounds fine all right. It is at least a remarkable advance from the attitude previously assumed by this and other Southern journals. We even suspect that the exodus of thousands of black men and women from the cotton fields and cabins of that section where the Macon Telegraph has had its being, is fundamentally the cause of this sudden rise and expression of paternalistic feeling on the part of this Southern daily.

But the ridiculousness of the real and unchanged attitude of the Macon Telegraph is exposed in the editor's announcement when he goes on further to state to his readers that "No papers carrying these Jim Crow columns will be sent into the homes of white subscribers." The columns, according to the Telegraph editor, "will be edited by the colored people."

Well now! When did the editors of Southern papers get into their heads that Southern white folk did not want to read the news about colored people? Why is it that special editions of the Macon Telegraph have been sent into the white people's homes that told the sordid story of brutal lynchings, alleged rape cases, a thousand chicken thefts and a million misdemeanors? All this news was about colored people and the records of the Macon Telegraph and every Southern paper will show that such editions and extras as have carried such news have enjoyed a larger sale among white folk than editions that did not carry such slather and slander.

We would like to see the shape of the Negro's head who would agree to edit two such columns as the Macon Telegraph purposes. We would like to see those two columns also. We wonder whether a ban has been placed on the use of "Mr." and "Mrs." in the various dissertations of the "Cullud" editor? Of course, if that black pin head, who is to edit the Jim Crow column, is to be permitted to place a handle before the names of mother and father when he writes 'em up in the Telegraph we are quite sure that it would be improper to send such papers into the homes of the mobocrats.

Nothing is settled until it is settled right. All Negroes welcome the day when the white man will accord the Negro an equal break in the battle of life. We welcome the time when the white journal will pen lines that describe the Negroe's virtues as well as his faults. It stands to reason that if a Negro edits two columns in a white sheet he would at least attempt to tell of our progress and good citizenship. If the Macon Telegraph and its readers are not ready to hear this side of the story the change of heart has not arrived that some day must. In the meantime let the exodus continue.

Ten Greatest Negroes America Has Produced

Published by American Federation of Negro Students
(Preston News Service)

SYNOPSIS

Two luminaries have been named: George Washington Carver, F. R. S., eminent scientist, creator of over a third of a thousand by-products from the pecan, the sweet potato, the peanut, and dyes from common clay of the southern soil.

Frederick Douglas, orator, abolitionist, pioneer trail blazer.

In deciding such an elusive thing as greatness, several pertinent questions must be settled. For example: should greatness be based upon popularity? How many great acts must one perform before he is entitled to greatness? Popularity is a favorable asset, but not an essential. The Savior, the matchless " Great One," was not a popular being in his day. Says the prophet, "He was despised and rejected of men." Such is it with many of our great characters. One's being widely known is not necessarily claimed as great. Thousands of people know Jack Johnson and Mamie Smith, who will die ignorant of the fact that the scientist, Dr. Carver, ever lived.

Similarly greatness cannot be determined by single acts, though striking. Should our "Greatest" be determined by a few or by the separate opinions of millions? It would be a stark prejudice to say that the masses would make a gross error were it possible to obtain their just choice.

A ballot taken from a hundred thousand persons, would doubtless, offer a cross-section of choices, considerably confused and, perhaps, unjust to truth. However, in order to balance opinion the Negro Youth Movement secured the services of people from different schools of thought and from both sexes. It was interesting to note that males regarded men almost exclusively as forming the ten greatest. With women a larger per cent of their sex were included among the mythical ten. The choice of America's ten greatest Negroes made by Mrs. Mary Church Terrell might be taken as an indication of the feminine attitude. This great scholar, thinker, and orator, whose choice and reasons are listed below, says:

"Here is a list of ten colored people worthy of mention. Whether they are the ten greatest will depend upon each one's point of view.

" 1. Crispus Attucks—Patriot.

" 2. Phyllis Wheatley—First African woman to prove the intellectual heights to which it is possible for her sex and her race to attain.

" 3. Frederick Douglass—The first man of African descent to show he could measure arms successfully with members of other races, despite the handicaps. As an author, orator and publicist, he had few equals and no superiors.

" 4. B. K. Bruce—As United States senator and registrar of the U. S. treasury, he showed his integrity, and intelligent manner in which he performed his duties, reflected credit upon his race.

" 5. Mme. C. J. Walker—Successful business woman. Established a large and lucrative enterprise, employing hundreds of her own race.

" 6. George W. Carver, F. R. S.—This scientist has attracted the attention of the world by the brilliancy and success of his experiments and achievements.

" 7. Roland Hayes—Has so successfully combatted race prejudice by his wonderful voice that he is now engaged by the Boston Symphony Orchestra. He is regarded here and abroad as one of the greatest tenors of the day.

" 8. Lucy Laney—Struggling against tremendous odds she secured an education, then with the small savings from her teaching position established a school in a farm house in Augusta, Ga. Later the institution was named Haines Normal and Industrial School in honor of a friend who came to her aid.

" 9. P. B. S. Pinchback—Governor of Louisiana for several days, he being the only Negro who has been governor of a state in this country. How much that amounts to is a matter of taste.

"10. Robert Heberton Terrell—Judge of municipal court in District of Columbia for the past 22 years. He was first appointed by President Theodore Roosevelt and has been re-appointed by every president since that time. He was reappointed twice under a democratic administration, because of the fact citizens and members of the bar association urged his remaining on the bench. He is the only colored judge in the United States."

Mrs. Terrell was among the first to nominate the late Madam C. J. Walker, who has been selected as one of the ten. Madam Walker is the greatest single exponent of business achievement of the race. An orphan at seven, a widow at twenty with a child to support she battled her way to fortune and broad service. After her discovery of a treatment for the hair, she traveled back and forth between Pittsburg and Denver, finally settling in Indianapolis, where her great work was consummated. She grew with her business, took commercial courses and developed into a well informed business woman. "She was a character who laughed at obstacles, though often discouraged, she persevered, apparently baffled time and time again, by sheer will power she forced her ambition back into the fight and lived to hold her own among the best without regard to race or color."

Her face, feature by feature, bespoke a personality as fit a theme for pen or brush as either an author or artist would care to immortalize.

Her claim to greatness is her singular achievement, giving independent employment to thousands, opening the eyes of tens of thousands and inspiring millions.

The fourth person added to this list of notables is James Weldon Johnson, editor, author and diplomat. Only distinguished Americans are listed in "Who's Who in America." In this volume under the name of James Weldon Johnson are items testifying to the bigness of the man. He is a man with a very fertile mind and is easily the most versatile character the race has produced. He has served with distinction as author, poet, lawyer, editor, translator, playwright, diplomat and as secretary of the N. A. A. C. P.

Indeed, Douglass, Carver, Walker and Johnson are four great persons who have produced in America.

(To be continued.)

Racial Consciousness-1924 I.

TEXAS' POLITICAL SITUATION AMONG BLACKS ANALYZED

Editor The Houston Informer:

From time to time I have read your editorials on the political status of the Negro with much interest; and I like the interest you seem to manifest in the Negro's welfare, generally. You are an able writer. I am glad to see you approach and discuss these subjects soberly.

Your editorial, "Bill McDonald Supporting La Follette" should be of especial interest to every colored citizen. Houston Informer 10-25-24

First, I want to say that every man has a right to vote as he chooses and to line up with anyone he desires, or at least we say so. But when you think of the fact that our political status is different from any other group in this country, a question mark should be written after that "right". The Negro's political foundation, in Texas, has been torn up and it must be rebuilt. Jumping from party to party will not do it, but rather make the day longer in getting it done. We have not been thoughtful enough in dealing with our political fortunes. And since things have been going against our political likings in Texas, we have been spasmodic or periodic, rather than constant.

You are perfectly correct when you say we need a new leadership; or I might say, a more thoughtful and conservative leadership in every community. I might go farther and say our people need political education. I am one of those who believes that our ministers or pastors should find time, somewhere and once in a while, *to instruct our people in their duties and responsibilities of citizenship. It is no use to have so much religion that this very important matter can not have a hearing.* To those who would criticise this view, I might say that preachers and their congregations laid the foundation of this republic, and while the white race may have come to the point where they can dispense with the ministerial leadership, the same is not true with the colored race. My opinion is that the true preacher will dignify politics and not disgrace it.

I hold that the republican party is the only party that feels itself under any obligation to the Negro, and while there may be times when wisdom would suggest some other course I do not believe that that time is now. There never was anything worth while accomplished through revenge "Vengeance is mine; I will repay," sayeth the Lord. Let's keep our feet on the ground and work earnestly and systematically for the things which are ours. We must go after them; nobody will bring them to us. Furthermore, you can not drive people into doing what you want unless you have a superior force, and then this force must be maintained to hold it. But when you work your way into the confidence and respect of a people, that same confidence and respect will maintain that prestige and influence which is so essential to the success in any business.

In my humble opinion the Negro ought to vote the republican ticket this year, especially in Texas. Every unprejudiced Negro journal in Texas could afford to advocate this. And this very act alone will benefit us as a race more than it will benefit the republican party. At the same time it will furnish a reasonable basis upon which we may press our claim.

If we would accomplish anything in the republican party we must stay within its ranks and fight from within and even if there are things we do not like we can not rectify them by quitting. Everything is not going to please everybody. This quitting business is what has got the Negro in this quandary. It will take years, perhaps o get us again on our political feet. But because there is so much involved nd that we should live more for posterity than for ourselves, we should not give up, but keep everlastingly at it, striving to encourage and foster that spirit in our progenitors that knows no quitting.

The harder you have to work for anything the better you can appreciate it when it is obtained.

Mr. McDonald is wrong. He should say, "Boys, we were several years in tearing up our political foundation but we have succeeded. You did what I told you to do. I thought it would be just as easy to put back as it was to tear up, but not so. It will take us some time to relay it. It will require much patience and persistence and perhaps many other things, but it's worth the cost. I'll help you to build while I live."

Yours truly,

E. GREEN.
Liberty, Texas.

PRIDE VS. PROGRESS

We are forced again to take notice of the Jew. This time he calls our attention to his ever-present determination to live, and keep alive his race distinction. He has gone out to build for himself, primarily, a hospital where the ills of his people may be attended, and his needs supplied by the best skill known to modern medical practice. Whatever else may be said of the Jew he knows the difference between progress and pride.

The Negro ought to learn a great lesson from the Jew. Every day the Jew is telling the Negro how it can be done by showing how it can be done. Pittsburgh Courier 11-15-24

The Jews discovered that they needed a hospital where they could demand the kind of service they feel they need and want. They decided that race pride is one thing, and that progress is still another. They were not too proud to own a hospital of their own. They did not fear some one would call it a Jim Crow Hospital. Not a bit of it. They discarded the idea that they should force Gentile hospitals to serve Hebrew patients by constantly whining about discrimination. The Jews decided that they wanted and needed a hospital of their own. They are not worried about the name of it, either. They did say, however, that it is to be a non-sectarian institution. Thanks for their generosity and their humanitarianism.

Of course, Negroes get just as sick as do Jews. They get sick as often, if not more often. They are afraid to build a hospital for their own needs. That would be a Jim Crow hospital. Fools! Our churches are the biggest Jim Crow institutions we own, and we are proud of our churches. Ask any Negro preacher what is the biggest institution among Negroes, and he will tell you the Negro church. He will tell you the Negro preacher is the greatest leader among Negroes. He never thinks of calling his Negro church a Jim Crow proposition, yet it is the biggest separate institution under the sun operated solely by Negroes.

Pittsburgh Negores are too proud to build a Negro hospital. They are afraid someone will call it a Jim Crow hospital. Poor blind men and women!

The Jews taxed themselves about $8 per head and supplied two million dollars for a hospital. Negroes could tax themselves just $2 per head and build a hospital ample for their needs at present, and fifty cents per head would operate it. What Negro is there alive who would not give each year two dollars to keep open a hospital where he and his family could go for the very best treatment known to the medical science? All is needed is to carry the message to the Negroes of Allegheny County. Thy are ready to respond.

Let us find out what is wrong with present agencies at work—correct what is wrong, and go ahead.

THE NEGRO AS NEIGHBOR.

Negro junk neighbors. They seem utterly unable to appreciate that upon moving into a splendid neighborhood, white or black, they should try in every way to uphold the community standard. Instead, they proceed to turn their main streets in to open air old furniture, wagons, automobiles or to open South eating joint with pig feet, Kentucky oysters, meat and soft drinks featured. Or perhaps, the barbecued meat house is given over to indiscriminate roomers whose appearance and conduct would be objectionable anywhere. No mention is made of the lack of grass, flowers, paint, the hammock, the rake and the dump wagon. 11-8-24

All Negroes resent being segregated in the community black, they should do not want them as neighbors. They blame white people who do not want them as neighbors. In so far as white people base their objection merely on race to dumps for objects to dirt, filth, lack of civic pride, laziness and shabbiness they are wrong and ought to be condemned. In so far as they up a down of up-keep, they are right. White people are unjust because they judge all Negroes as being alike. The Negro property holder who takes pride in keeping his premises up to the best standard, who is forward looking and cooperative in building up the neighborhood is as severely condemned as the Negro who makes little difference between his home and his stable.

The Negro neighbor whose idea of a home is a pile of junk is just as objectionable to self-respecting Negroes as any other group. We are sorry to admit that we have many

To live in a neighborhood is a privilege as well as a respectable neighborhoods are not accidents. They are of labor, sacrifice and genuine self-respect. The results of

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Negro neighbor who cannot pay the cost of wholesome living should stay out on the dumps or in the country until he can. He might help his case by eating and drinking less or by other forms of self-denial which would be a blessing to him in dividually and socially.

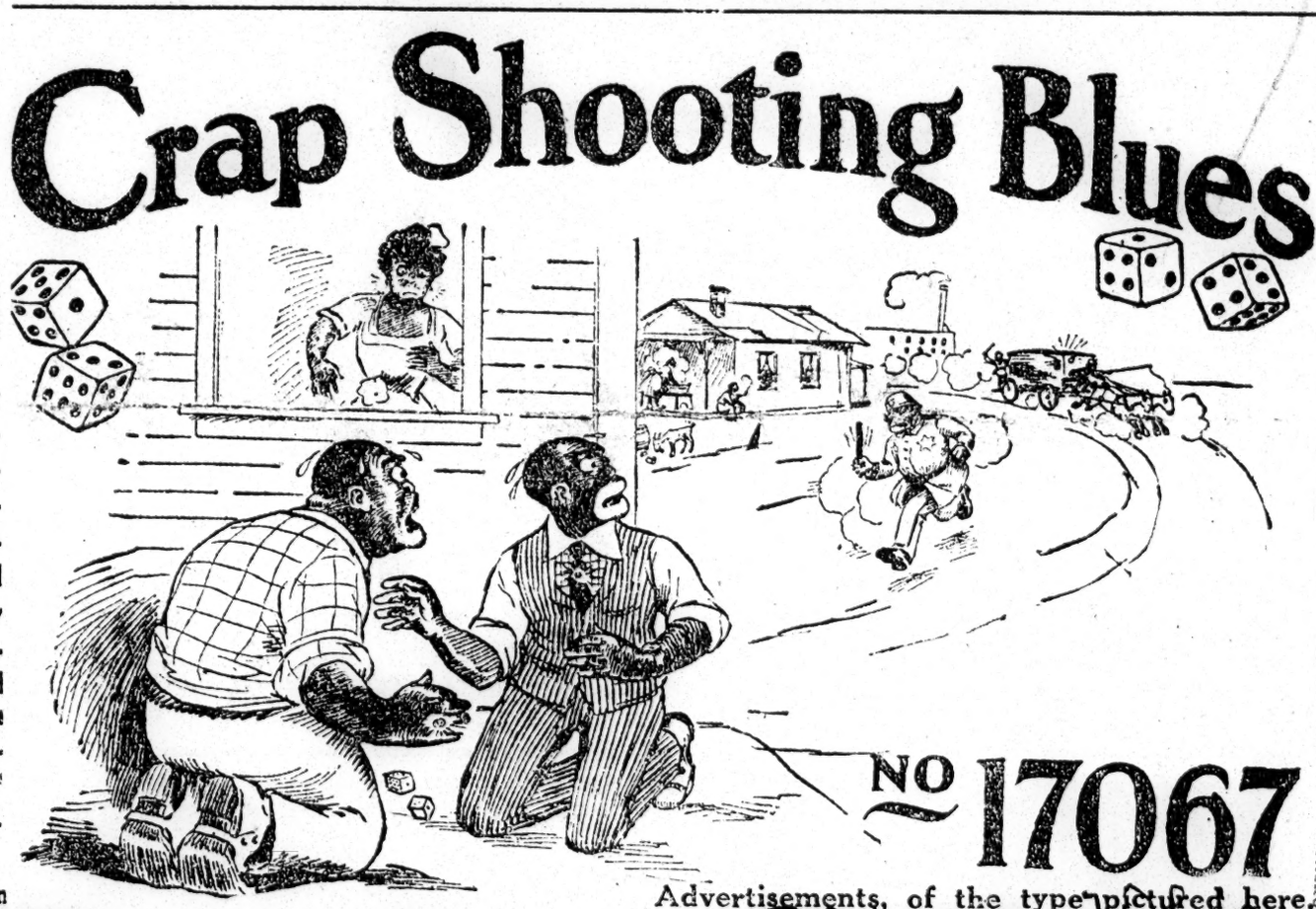
CRAP SHOOTING BLUES

During the last three years the manufacturers of phonograph records have made a painstaking effort to supply the American black people with "canned music" of such a variety and quality as would be repulsive to white people and appealing to a people with less cultivated, esthetic tastes. The leading companies have created a "Jim Crow" catalog abounding with suggestive and nauseating melodies that savor of the levee, the cotton patch, the crap game, the hootch dive, the graveyard and the bloody razor. The black race as usual has accepted this flagrant insult without a whimper and some of the companies have realized enormous profits from the patronage of ignorant and illiterate black people who have a yearning for musical expression, but since the radio has depreciated the popularity of the phonograph the manufacturers have put aside all business ethics, flaunted away all pretense of respect and made a sensational and disgusting attempt to keep up their business while the columns of our largest newspapers have been filled with blase and lurid advertisements of black men shooting craps and wielding bloody razors. We have with us today advertisements of grotesque, caricatured members of our race on their knees, gambling, drinking and disgracing themselves. We have with us in our largest newspapers the "Crap Shooting Blues," "The Bloody Razor Blues," "The Workhouse Blues," "The Death Letter Blues," "The Black Spatch Blues," "Don't Shake It No More" and many other numbers, revolting, insulting and stigmatizing the American black people.

On the front page of this newspaper will be seen a reproduction of the advertisement of the Ajax Record Company, located at 188 West Lake Street, Chicago, Ill. The white makers of this pernicious record show in what small regard they hold our people when they have the brazen effrontery to secure the services of our newspapers to fling this insult in to the face of a subject race held down with traditions and crushed with insidious propaganda. The New York Recording Laboratories, makers of the Paramount Records, with offices in Port Washington, Wisconsin, have been pioneers and trail blazers in embarrassing our people with dirty music and burlesque advertisements. It was they who perverted the legitimate field of music among black people and submitted the "Freight Train Blues" and gave us "Papa" Jackson and "Ma" Rainey. It was this concern that made the blues a black classic and aborted the real blues until this type of music has become a reeking, odoriferous creation that labels us licentious, lascivious and depraved. Some of the phonograph companies have made an attempt to maintain common decency and self respect, but the greedy, avaricious, unethical, unprincipled producers of these lowest conceived, groveling selections such as the "Crap Shooting Blues," "The Bloody Razor Blues" and "Don't Shake It No More" have disgraced their profession and engaged themselves in the perpetuation of the gutter ditties of a lowly people.

Keen-eyed ministers of the gospel will observe that our spirituals have been profaned in the same advertisements and blasphemy is hurled out of the printed columns of our own papers. "Silent Night, Holy Night" is advertised in the same column with "Wild Women Don't Have No Blues." Shall we sit idly by and accept this dirty insult and permit our people to be degraded by these calloused record makers or shall we call a halt?

AN INSULT TO OUR PRIDE



POLICE!!!—

THE COLOR LINE

We surmise that the race is more responsible for the ever-present color line in the national life than any other agency. We raise this question when others think not of it. If a Negro by reason of merit fitness, character or ability, succeeds to a place of activity or of the ordinary, we are quick to assume that the individual succeeded because he was a Negro, or that he is the only Negro that ever succeeded to such a place of prominence or eminence. If a Negro purchases a home in a white community, this Negro delights to tell of his great distinction or good luck by saying, "I am the only Negro that lives in that block, or on the boulevard." If he is invited to address a white audience he delights to say, "I am the first and only Negro ever so favored to address an all white audience."

If one of us receives such attention from the other group, we are quick to say that certain attention is paid to me, and I am more prominent in the community than any other Negro. We never think that ability or fitness challenges the attention of the other fellow, but it is a mere distinction or attention given me because I am better than other Negroes. We do not accept recognition as racial fitness, but as a personal compliment. Thus, we are always calling the public's attention to the fact that we are black, and thereby raise the color line.

A few days ago when Judge George was elected to the superior court bench in Cook County, Illinois, some of our group took the position that he ought to preside over Negro courts—that he should be assigned to that portion of the Cook County judiciary where Negroes appeared most largely as criminals or litigants, but Judge Olsen thought differently and assigned Judge George to a law court, a non-jury court where colored litigants will be few and wide between. Thus, the color line is raised—not by the chief judge, but by the group ourselves.

If we are going to raise the color line, we ought to be consistent in our demands. We want much and fret considerable because of the color of our group, but we do not want to be denied any right or consideration we may seek on the ground of color. If we make our color the issue and demand consideration on the ground of color, if we are refused consideration on the issue raised by us, we have no grounds for complaint.

What we want to do is to forget our color. Think of ourselves as Americans entitled to every privilege, every right, every protection that any American is entitled to, and insist upon the full enjoyment of our rights. Aspire for any place in

Advertisements, of the type pictured here, are a disgrace to the people they are intended to reach and an insult to a paper asked to carry them for the sake of a few "blood dollars."

If we have the capability, the opportunity ought to be ours to should be no Negro, Jew, Irish, our capacity to render Catholic, Baptist or Indian offices the highest service. in the economy of our government. ter of the treasury. Every office within the gift of the be demanded on the American people, whether elective other Negroes have a appointive, should be open to position, because there

Racial Consciousness—1924 II.

QUESTIONS AND ANSWERS IN NEGRO HISTORY

By GEORGE WELLS PARKER

Author of the Children of the Sun

Questions pertaining to Negro history anywhere if of general interest and not too long will be answered by Mr. Parker in this column. When space will not permit or the subject is not suitable, letters will be personally answered, subject to proper limitations, and when a stamped envelope is enclosed. Address all communications to George Wells Parker, the Associated Negro Press, 3423 Indiana avenue, Chicago, Illinois.

Q. Who was St. Augustine? B. R. F., Norfolk, Nebr.

A. St. Augustine was one of the fathers of the early Roman church and the first missionary to carry Christianity to the British Isles. He was Black and an African by birth. As a matter of fact, most of the very prominent fathers of the Roman church were Africans. There were Ethiopians among the very first to adopt Christianity and, being great students, their learned men gave much time to the new theology. After the center of Catholicism became firmly established in Rome, many Africans went thither, among them, Augustine, Tertullian and many others. It might not be too much to say that Africans were the chief founders of the early Roman church, because we find that their impress is in all the early history of the church. In early times both Christ and the Virgin Mary were represented as black and in parts of Poland, Russia and Spain and Italy there are still shrines to the black virgin.

Q. Will you kindly advise what ancient literature may be found that has been written wholly by Negroes? C. N. G., Seattle, Wash.

A. Taking the term Negro to mean a person of African descent, it would not be possible for me to list all ancient literature belonging to our race. Keep this one thing in mind; every nation of any consequence from the beginning of human history down to the Twelfth century was either African or of African descent. Therefore all ancient literature belongs to us. The Great Greek and Roman classics are ours, the Illiad and Odyssey were the epics of a people who were brownskin, rather than mulatto in color.

I am not in favor of the custom of picking here and there some celebrity who happened to have been born in Africa, or of African parents, and making a great to do over him and what he did. The whole range of those times belongs to us and if the authors were not wholly African, they were at least of mixed blood. Homer, Herodotus, Socrates, Plato, Aeschylus, and all the rest, were of mixed blood, so why pick individuals? Claim the whole thing because it is ours anyway.

Q. Who was Juan Latino? R. A. P., Chicago, Ill.

A. John Latino is mentioned in Cervantes' "Don Quixote." He was an African, or rather, a Moorish poet of Spain who flourished in the 16th century.

Q. To what extent were Africans distributed in the ancient world? B. L. Y., Philadelphia.

A. According to the greatest archeologists, it appears that there was a regular confederation of African races extending from the Atlantic to the China seas and from the farthest south northward to the Alps. While they are mentioned under various names such as Pelasgian, Mediterranean, Vannic, etc., they all appear to have distributed themselves from a central point in Africa. On the other hand, evidences have been found that show even in parts of America. Whether these prehistoric races were originally natives of the countries where found, or merely migrants, is a problem a little too deep for solution.

Q. Was Cleopatra a colored woman? D. K. H., Des Moines, Iowa.

A. She most certainly was. She was light brown skin and a mixture of Greek and Egyptian blood.

Is it true that a Negro laid out the city of Washington, D. C.? G. F. V., Washington, D. C.

Not exactly, the truth of the matter was that the government employed L'Enfant, the famous architect, to draw the plans and lay out tht city. His assistant was Benjamin Banneker, a very scientific and learned Negro. L'Enfant started the work, but later became peeved with certain official examples of interference and red tape. He threw up the job and returned to France. It was then that Benjamin Banneker was asked to complete the plans, inasmuch as he was the only one familiar with them. He did so and the city of Washington, D. C., today owes to a Negro its completion according to the original plans of L'Enfant.

BIGGER BUSINESS FOR THE ALABAMA NEGRO

Alabama has a large population of Negro people; they are making money in every section of the State and in the mineral fields their wages are large and steady. The resources in this State for profitable endeavor are almost untouched. Most any kind of business can be operated with success and profit. Several million dollar corporations could be going in Alabama if there were proper co-operation and business management. The Negro is note quite as wasteful as he appears to be; he is as he is, in a large measure, because of poor training and lack of co-operation.

It is necessary for proper respect and confidence within the race and the establishment of race pride to have bigger and better businesses for the Negro in Alabama. The organizations and businesses now intact could be greatly strengthened by a more co-operative interest and a better method of reaching all groups and sections.

For the next decade business and professional men and laborers must be closer together and become more missionary in their attitude toward the less fortunate. The Negro race is a race of followers and a people easily led. What the thoughtful members need to do is to establish confidence and direct a proper and honest course of dealing with the funds of the less fortunate and in this manner worth-while and big business will be established.

The Negroes of Alabama are exercising good judgment by placing their money in reputable banks, and in our large cities they have hundreds of thousands of dollars deposited and quite a large sum in the village and town banks. It is variously reported that the Negroes of Birmingham have in the Birmingham banks between four and five millions of dollars. This is not a small sum of money, when we remember that there are less than seventy-five thousand in the city, and they own in their own right several million dollars in real estate and other valuable property. It is altogether possible with this resource to establish any worth-while institution, a corporation that would put to work the earnings of our people, as well as a large number of young Negro boys and girls who should be busy putting this cash and assets to proper exchange.

What is needed is common sense, honesty and training; this is what is making other races go, and this is what will make the Negro go if he moves upward at all. It is not enough to orate and measure our distance by beautiful platitudes and interesting expressions of the history made since 1861, we should concern ourselves about the possibilities now, the great need of the present hour and set at work to use these possibilities to good end.

Race members in all ranks are standing ready to follow the lead of honest and worthy men within the race; they are afraid of tricksters and grafters in any race. They have been exploited by their own folks just as they have by other races. They want to be led right; they want all the things that elevate and distinguish them as citizens. They have what is needed— they are looking for honest leadership that they may trust and go forward.

Alabama is idle; Alabama is behind in commercial ventures. It has the resources, it has the men, it needs more determination, confidence and push.

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I am not in favor of the custom of picking here and there some celebrity who happened to have been born in Africa, or of African parents, and making a great to do over him and what he did. The whole range of those times belongs to us and if the authors were not wholly African, they were at least of mixed blood. Homer, Herodotus, Socrates, Plato, Aeschylus, and all the rest, were of mixed blood, so why pick individuals? Claim the whole thing because it is ours anyway.

Q. Who was Juan Latino? R. A. P., Chicago, Ill.

A. John Latino is mentioned in Cervantes' "Don Quixote." He was an African, or rather, a Moorish poet of Spain who flourished in the 16th century.

Q. To what extent were Africans distributed in the ancient world? B. L. Y., Philadelphia.

A. According to the greatest archeologists, it appears that there was a regular confederation of African races extending from the Atlantic to the China seas and from the farthest south northward to the Alps. While they are mentioned under various names such as Pelasgian, Mediterranean, Vannic, etc., they all appear to have distributed themselves from a central point in Africa. On the other hand, evidences have been found that show even in parts of America. Whether these prehistoric races were originally natives of the countries where found, or merely migrants, is a problem a little too deep for solution.

Q. Was Cleopatra a colored woman? D. K. H., Des Moines, Iowa.

A. She most certainly was. She was light brown skin and a mixture of Greek and Egyptian blood.

Is it true that a Negro laid out the city of Washington, D. C.? G. F. V., Washington, D. C.

Not exactly, the truth of the matter was that the government employed L'Enfant, the famous architect, to draw the plans and lay out tht city. His assistant was Benjamin Banneker, a very scientific and learned Negro. L'Enfant started the work, but later became peeved with certain official examples of interference and red tape. He threw up the job and returned to France. It was then that Benjamin Banneker was asked to complete the plans, inasmuch as he was the only one familiar with them. He did so and the city of Washington, D. C., today owes to a Negro its completion according to the original plans of L'Enfant.

BIGGER BUSINESS FOR THE ALABAMA NEGRO

Alabama has a large population of Negro people; they are making money in every section of the State and in the mineral fields their wages are large and steady. The resources in this State for profitable endeavor are almost untouched. Most any kind of business can be operated with success and profit. Several million dollar corporations could be going in Alabama if there were proper co-operation and business management. The Negro is note quite as wasteful as he appears to be; he is as he is, in a large measure, because of poor training and lack of co-operation.

It is necessary for proper respect and confidence within the race and the establishment of race pride to have bigger and better businesses for the Negro in Alabama. The organizations and businesses now intact could be greatly streagthened by a more co-operative interest and a better method of reaching all groups and sections. Birmingham Reporter

For the next decade business and professional men and laborers must be closer together and become more missionary in their attitude toward the less fortunate. The Negro race is a race of followers and a people easily led. What the thoughtful members need to do is to establish confidence and direct a proper and honest course of dealing with the funds of the less fortunate and in this manner worth-while and big business will be established.

The Negroes of Alabama are exercising good judgment by placing their money in reputable banks, and in our large cities they have hundreds of thousands of dollars deposited and quite a large sum in the village and town banks. It is variously reported that the Negroes of Birmingham have in the Birmingham banks between four and five millions of dollars. This is not a small sum of money, when we remember that there are less than seventy-five thousand in the city, and they own in their own right several million dollars in real estate and other valuable property. It is altogether possible with this resource to establish any worth-while institution, a corporation that would put to work the earnings of our people, as well as a large number of young Negro boys and girls who should be busy putting this cash and assets to proper exchange. 10-18-24

What is needed is common sense, honesty and training; this is what is making other races go, and this is what will make the Negro go if he moves upward at all. It is not enough to orate and measure our distance by beautiful platitudes and interesting expressions of the history made since 1861, we should concern ourselves about the possibilities now, the great need of the present hour and set at work to use these possibilities to good end.

Race members in all ranks are standing ready to follow the lead of honest and worthy men within the race; they are afraid of tricksters and grafters in any race. They have been exploited by their own folks just as they have by other races. They want to be led right; they want all the things that elevate and distinguish them as citizens. They have what is needed ... they are looking for honest leadership that they may trust and go forward.

Alabama is idle; Alabama is behind in commercial ventures. It has the resources, it has the men, it needs more determination, confidence and push.

every citizen alike. The President of the United States nor the governor of any state, or any other appointive officer should base fitness or eligibility upon color. Race nor religion should enter into the selection of a public officer, but the selection should be governed by the spirit John W. Davis, the late Democratic nominee for President voiced when he said, "If I am elected President, I will know no race, color or religion in the selection of public servants."

The time will come when public servants in this country are going to be selected solely on the ground of fitness, and not on the ground of the color of the skin. A government is only half free and half civilized whose public servants must all be white or black. The servants should be selected solely on the ground of their ability to render the government great, efficient and satisfactory service.

The election of Judge George in Illinois is only a sign of the day when white men will vote for black men as black men vote for white men now—when the President of the United States will appoint a Negro cabinet officer, when the race produces one that measures up to the standard—when men differ, not because of section, race or color, but because of principles of government that involves good government.

Just so fast as we forget our color, just so fast will the color line disappear. When we lose consciousness of the color of our skin as Americans in the mart of business and everywhere, other people will forget it, too. Let us quit running ahead of the crowd yelling thief for fear the public will take us for the thief.

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AGENTS WANTED

QUESTIONS AND ANSWERS IN NEGRO HISTORY

By GEORGE WELLS PARKER (Copyright 1924 by A. N. P.)

Author of the Children of the Sun

Questions pertaining to Negro history anywhere if of general interest and not too long will be answered by Mr. Parker in this column. When space will not permit or the subject is not suitable, letters will be personally answered, subject to proper limitations, and when a stamped envelope is enclosed. Address all communications to George Wells Parker, the Associated Negro Press, 3423 Indiana avenue, Chicago, Illinois.

Q. In an editorial by Arthur Brisbane in the Herald and Examiner last week, the writer claimed a great civilization for the Negro and that it was the equal and probably the superior of anything of the white race has accomplished. Where does he secure the facts? B. H. G., Chicago, Ill.

A. Brisbane secures his facts by reading and studying the archeological reports and discoveries. It is a subject which few Negroes know anything about and apparently care less. The Negro is asleep. The white man knows what it means and while some suppress it, others like Brisbane don't mind writing about it to take some of the conceit out of the dominant white.

Q. Were the Moors of Spain Negroes? T. L. K., Omaha, Neb.

A. Yes, Negroes and black Negroes at that. They ruled Spain for 700 years and when they were overthrown, Spain sank into ruin. Bernadotte, one of Napoleon's marshals, was a dark complexioned Moor and founded the present reigning dynasty of Sweden.

Q. Was Euclid, the founder of modern geometry, a Negro?

A. Euclid was a Negro and an African. He taught mathematics at Alexandria in Egypt.

Q. I have read somewhere that one of the great dynasties of India was founded by Africans. Is it true and which dynasty is it? K. J., Phliadelphia, Pa.

A. The present dynasty at Delhi was founded by Africans. The ruler of the former dynasty brought African soldiers to India to be his body guard. Later they rebelled, overthrew him and usurped the throne. Negro races, however, were among the very earliest inhabitants of India and created its civilization. The so-called Aryan, or white races, came later as invaders, but were swallowed up by the darker peoples.

Q. When were Negroes first disfranchised?

A. The Negro was first disfranchised in the District of Columbia by a Republican Congress. While all the inhabitants were disfranchised, the real object was to get rid of the Negro vote. Oliver P. Morton, Senator from Indiana, fought it bitterly and warned the Republican that it would be a precedent which the South would follow. But the Republicans pased it and the words of Morton came true.

Q. Is the new President of Cuba a Negro? T. W. D., St. Louis, Mo.

A. The new President of Cuba is a man of mixed blood, a considerable part of which is Negro. His wife is of Spanish descent and he has two daughters, both girls strikingly mulatto in appearance.

Racial Consciousness — 1924.

Negro Sanhedrin.

RACE CONFERENCE BRINGS TOGETHER LARGE CROWD, NOBLE IMPRESSION IS MADE FOR A FIRMER PLACE

LABOR FORCES QUESTION TO DEBATE ISSUE BRINGS FIERY SPEECHES. CONFERENCE TO CONTINUE AND WILL FUNCTION FROM WASHINGTON, D. C.

(By The Associated Negro Press)

CHICAGO, Ill., Feb. 16.—Unprejudiced comment among the delegates and visitors attending Negro Sanhedrin conference would indicate that as a vehicle toward the land of "Union" which was the announced goal the meeting qualified. In fact, there was, in addition to the spirit of uniting the forces variously represented, an evidence of harmony and tolerance. The so-called "leader" as a dominant factor, present usually in former Negro national meets if present, lacked all atmosphere or background to engage a spot light. The conference then must be considered a combination of groups, mass or organization, factors where singlehanded bigness unless recognized as representative of some national or at least state-wide agency was left out of the picture.

There was not enough political methods practiced in the guidance of the deliberations to eliminate the thought cropping up here and there that the delegates and even Dean Miller were feeling their way to avoid any rocks. But thanks to the mental attitude of the attending throng, there were no rocks either under foot or in the air. That makes up the opinion on the meeting to include harmony along with union.

2-23-24

The conduct, composition and result of the Sanhedrin might also be described as a surprise. More organizations were actually registered or attending than had been expected. This thought was shared by those present. They were surprised to see "the other fellow." It was shared also, I suspect, by some important national and seminational leaders who did not arrive but whose presence was merely suggested by lesser lights of their immediate "family" or on their official staff.

Those attending with the expectation of radical or hurried decisions on the part of the conference must have been disappointed. Most of the matters of resolution or organization were accompanied by expressions that such decisions were tentative in form. Even the rules laid down for organization, the constitution and the like, were accompanied by expressions that these plans and decisions were in the very nature of things only tentative. One outstanding spirit, however, prevailed that overshadowed all and that was the acceptance and adoption of the Negro Sanhedrin as the future court of courts for guidance of the race in all matters affecting the colored people of America and their relation to others of African decent and also to other race or national groups; and that as such the Negro Sanhedrin was to be a permanent and continuously operative and active organization.

No one individual will be properly written in the record as the central figure in the actual deliberations. Even Kelley Miller who inaugurated the movement and called the forces to Chicago for conference seemed to stand in the picture as a hero or central figure. National movements and organizations were too numerously represented, each with their own heads—kings or exalted rulers—to do more than stand on the same level. Kelley Miller merely served as a contact point. The future may develop that Christ's formula for making the servant the leader will force a leadership not now fully appreciated.

Whatever else may be said covering single impressions the fact is evident that the Sanhedrin not only lived up to its call but as an initial attempt to find the right road got its bearings. Its progress difficult to calculate in terms of time may be uncertain. But its in the race of other world movements; it qualified.

Labor Blows its Horn at The Sanhedrin.

Militant labor, sometimes obstreperous, sometimes rude, often untactful with salt in its eyes and fire in its head, burst through the "closed" door of the great Sanhedrin and fell sprawling from the momentum of its unbridled efforts. Militant labor lifted up its head in protest and lowered it in misery, stands now rebuked by the substantial element of the experience.

That does not mean that labor, Negro labor, or white labor, is going to be quiet. It isn't. There is going to be a great hue and cry from the ranks of the toilers of all kinds of whom Negro wage earners represent an appreciable per cent. It is going to be charged that the Sanhedrin conference was a failure becaurse labor represented at the conference by eighteen delegates, by a daily labor newspaper and having the encouragement of the intellectual labor element as repre ented by "Bob" Minor, did not get a hearing. Labor is going to yell, going to say nasty, harmful things.

Most of the delegates to the conference felt that Mr. Miller was the victim of an unfortunate inadvertence in his failure to include consideration of labor among the subjects covered in the agenda of the conference. It is probably that no one regrets the error any more than Mr. Miller himself. His own attitude manifested that no such move was premediated. Be that as it may, labor was not fully discussed at the sessions. The program as it was was weighty, lengthy and full. Day by day the conference ran behind schedule. The labor delegates saw themselves shut out and howled literally howled. What was there to do? Sandwich them between regular sessions? Impossible. Displace some other sessions? Equally impossible. There was no way out. It would be wiser, so it seems, that another conference, the day be divided into three business periods with an open period each day to meet the volume of conference work and committee activities that are an important part of the machinery of a big convention.

Labor finally got in and made some fiery expression that rocked the convention for more than two hours in charges made against capital certain race leadership. The labor leaders had no program.

ADAMES SPEAKS TO LABOR QUESTION.

In his address before the Sanhedrin or All Race Conference, Oscar W. Adams spoke fervently and convincingly on the labor question as it expressed itself in Race Relations. He emphasised vision and common sense when he said in part:

"We must have an abiding interest in the question of labor and our convention representing the states of the union here assembled will be wise in giving broad and liberal consideration to the question. Ninety-eight per cent. of the Negro people work with their hands: eighty-five per cent of this number are located in the South-land where remedies must be sought and adjustments must be made by the people and concerns on the scene of action. Fiery speeches and the abuse of capital will do nothing more than rid us of passion, eloquence and pleasing utterances. The Negro is working out his destiny among his friends in the South, changes are coming rapidly and the signs of progress are everywhere apparent.

The Alabama field of labor with its great mineral resources is in a normal and prosperous condition. Our people are finding a large outlet and in regard to this question, they are pretty generally satisfied.

"The Negro must continue to grow intelligent and dependable if he is to maintain his place as the most trusted and endurable laborer. Our friends, we repeat, are increasing rapidly and though the conferences may emphasize the war of several years ago in Alabama between labor and capital, we would have you know that we have peaceful relations, and our state was never more prosperous than now.

"The conference would do well to encourage the Negro to take his place in the laboring field without the interference of radical agencies that almost always disrupt his relations and destroy his position in the only field in America where he has succeeded and have the advantage of other groups. I am clear on the fact that there are other race group movements who lead labor, but in all this the Negro must be prepared to assert himself and work his way out of any cloudy situation. I suggest that the conference select a commission on labor that a proper expression may be made of the race's feeling and desire considering always a fair utterance to those concerned in the handling of labor."

Commission Findings on Permanent Results.

The commission on findings and permanent results at the Sanhedrin conference in its report said in part:

Your committee has considered its duty to be a careful examination of the reports of the several special committees of the Sanhedrin conference as a review of the papers and discussions of the sessions with the view of finding the consensus of opinion on the fundamental issues of the race situation and of formulating some common program of policy and action.

From the unanimous and sustained approval of the Sanhedrin idea in all conferences and discussions, we assert our conviction that the permanence of the movement is assured, and both the principle and expedier[illegible] united front on the fundamentals of race policy have been demonstrated.

We command gratefully and wholeheartedly the initiative, wisdom and constructive statesmanship of Kelly Miller, sponsor of the movement, and with equal emphasis command the hearty response and unreserved endorsement of the sixty or more organizations participating. We regard as highly significant and as indicative of an awakened group spirit the willingness of men and women to surrender individualities and personalities and submit themselves to this unique demonstration of the principle of common counsel and cooperative effort. This conference has given birth to the conviction that we are now ready as a group to underwrite a common program embodying with the least possible division of opinion our common needs and basis interests.

After reviewing the many detailed suggestions of the various commissions, which will be made available in the printed report of the general proceedings, we beg to report as backed by an overwhelming consensus of opinion the following:

1. That the conference be continued on a permanently organized basis as formulated by the committee on organization.

2-23-24

2. That there be maintained at Washington, D. C., as part of or under the supervision of, the executive council of the Negro Sanhedrin a commission on public information to keep the constituent organizations apprised of matters relating to Negro interests, especially with respect to congressional legislation.

3. That the body is assured that the Sanhedrin project in no way compromises the individual independence or infringes upon the special activities of the constituent organizations, but will be effective in coordinating their efforts and supporting necessary measures by a greater unanimity of public opinion and publication.

The commission then makes recommendations on health, education, the press, race movements, domestic and

foreign, fraternal organizations, religion, inter-racial relation, politics and public utterance, women's movements and organizations, labor, business; race knowledge and promotion of scholarship, music, literature and art, and the college youth.

SANHEDRIN NO LONGER AN EXPERIMENT

Greatest Mass Movement In American History

The Negro Sanhedrin is now an established fact, one more race organization is launched, not with the blare of trumpets or any attempt at advertising or clap seeking. Just a group of serious minded men and women composed of outstanding individuals and representing some sixty or more race organizations, met and deliberated one week in the city of Chicago and the sum total of their deliberations was the Sanhedrin. There were those who said it could not be done, that it was out of the question to even begin to get various organizations federated under one common banner working with a common purpose and to a common end. One of the Chicago dailies when the conference was first held, made the statement that an all-Negro conference would develop into an anti-Negro controversy. Such objectors, however, did not know and understand the spirit of the present day Negro and perhaps most outstanding phase of this great convention was the fact that the many fraternal, religious, institutional, and civic organizations met under one roof in perfect harmony; worked out and agreed upon a program of action. The deliberations of this body were on the confidential basis a striking departure from the common and accepted method of representative conventions of this magnitude. The criticism is often made that the Negro meets and passes resolutions, goes home and forget about them. In this all-race conference, there was a complete absence of resolutions, points of order, etc. Kelly Miller and his advisers had completely mapped out a program of action, which program was religiously followed by the representatives there assembled. Speech making was very much discouraged. The whole convention being characterized by a series of group conferences where men and women gathered about a table and in a conversational way thrashed out their problems, even the formality of rising to speak was dispensed with. There were no petty personalities injected into these conferences, no jealousies, no factionalisms, to mar the spirit of the meeting or dampen the ardor of those who traveled far to sit in on this great Sanhedrin.

When a permanent organization was established, a constitution adoted and officers elected, here again was a complete departure from the old and accepted method of launching an organization. Ordinarily the duty of keeping an organization alive, the proper functioning of it rests with the officers thereof and if there is any glory attached to the organization these officers reap the glory. Not so with the Sanhedrin. Its officers are merely for the purpose of creating a responsible head and keeping the organization intact for the power of the Sanhedrin will rest in a council of fifty made up of representative men and women coming from every section of the country and representative of every racial interest. This council will be chosen with an eye to special fitness, sections of the country represented and interests touched, and also the prestige and influence that each council member can bring to the organization. The constitution of the Sanhedrin empowers Kelly Miller to appoint the members of this all important conference, which appointment will be made and announced as soon as possible. The fact that the Sanhedrin was held on the same dates as those of the Lincoln league gave rise to the thought that the Sanhedrin was organized in opposition. Nothing was farther from the truth. The Lincoln League received the same invitation that was sent to other organizations to be represented at the Sanhedrin, in fact, the Sanhedrin is not exclusive but all inclusive and purposes to grapple with every problem affecting the rights and interest of the race. Those who are in authority to speak emphasized the fact that the Sanhedrin is not intended to take the place of any other organization. The Sanhedrin was born to help, not destroy.

Spirit of Unity Prevails at Sanhedrin Conference in the "Windy City"

Row Precipitated by Ministers Settled Peacefully; Kelly Miller Remains Chairman.

CHICAGO, Feb. 18.—The All-Race Assembly, which got under way officially on Monday noon at the Wabash Avenue Branch of the Y. M. C. A. with Kelly Miller as Chairman of the Committee of Arrangement, appointed by the Permanent United Front Conference, which sent out the call for the Assembly, presiding.

More than fifty of the sixty-one participating organizations were represented at the first meeting.

The Tuesday morning session opened in the gymnasium of the Y. M. C. A. at 10.30. Most of the delegates had arrived and a number estimated at more than 500 were present to hear the opening address of Dean Kelly Miller. Many committees were appointed and the meeting then proceeded into the business for which the conference was called: to discuss all phases of life pertaining to "The Negro in America" with a view to establishing a basis for a United Negro Front.

Preachers in Wrangle.

There was the usual wrangling among the apostles of peace when Dr. I. K. Williams, who was appointed by the Committee of Arrangements to head the ministers, was prevented from attending the conference and another leader had to be found. The preachers decided they would elect a leader themselves, and then the fun began. The Baptists opposed the Methodists and the Methodists opposed the Baptists, and the first two ballots were deadlocked. On the third, however, the reverend gentlemen compromised on a Congregationalist and Rev. Burton was elected to head the ministers.

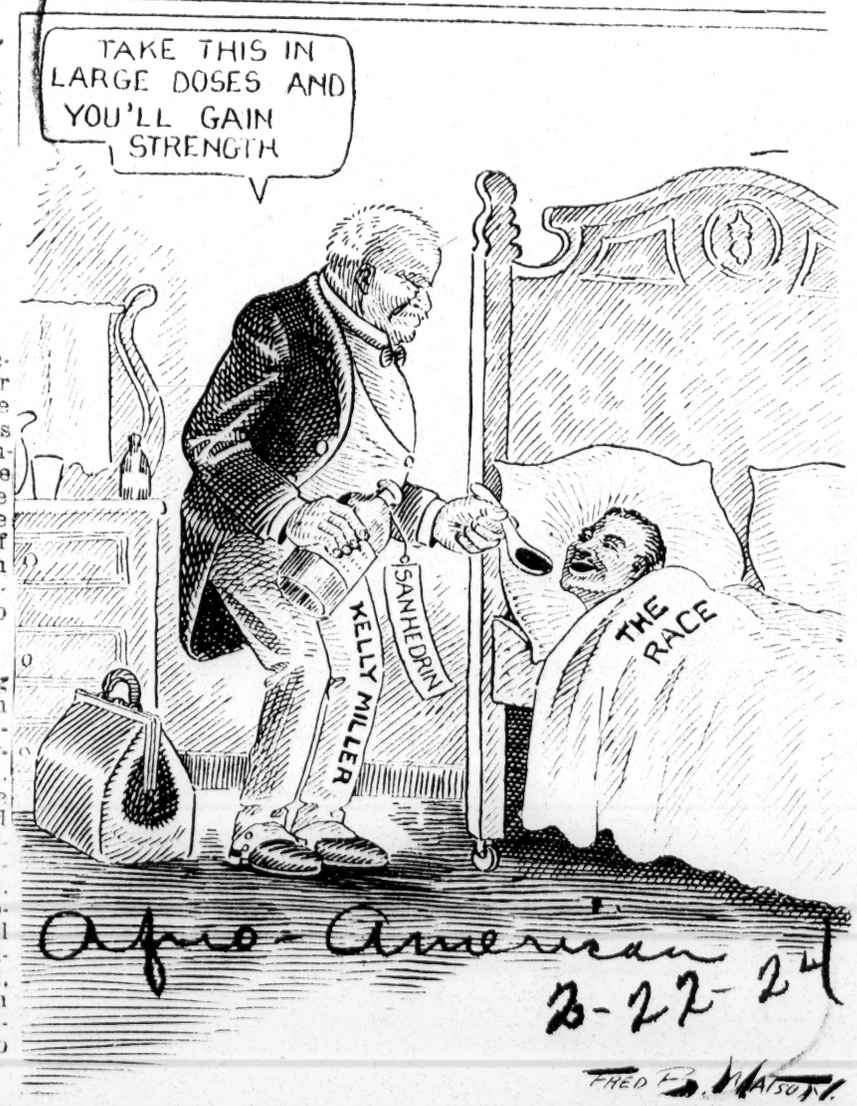
Mayor Extends Welcome.

On Tuesday night the Auditorium of the Wendell Phillips High School was crowded to the overflow to witness the first public session of the Conference or Sanhedrin. Dr. Carl Roberts of this city presided and introduced Attorney James G. Cutler, who introduced the Mayor of Chicago, the Honorable William H. Dover. The Mayor praised Prof. Miller for scholarly efforts and extended a cordial welcome to the conference in behalf of the Windy City.

The Sanhedrin ended Friday evening with a monster banquet to the delegates and visitors, given at the Y. M. C. A. by the local committee on arrangements, of which Dr. Carl G. Roberts was chairman. The universal thought that the Conference had proved an outstanding success was seen in the sentiments of approval expressed in the five-minute talks at the banquet by representatives from all phases of Negro life.

(See Editorial Page for Report on Findings and Results.)

GOOD FOR WHAT AILS HIM



Racial Consciousness — 1924.

Negro Sanhedrin.

ALL RACE CONFERENCE THE NEGRO SANHEDRIN

PRELIMINARY PROGRAM (SUBJECT TO MODIFICATION)

Chicago, February 11-17, 1924

IMPORTANT GROUP CONFERENCES WILL BE ARRANGED

(For the Associated Negro Press.)

"Let me write 'Union' at the top of the page, and you may write under that anything you please."—Abraham Lincoln.

Co-operation of the organizations' activities and agencies devoted to racial welfare will be the keynote of the entire program.

1. "The Function of the Negro Press": Hon. R. S. Abbott, editor the Chicago Defender, Chicago, Ill.; Mr. Carl J. Murphy, editor of the Afro-American, Baltimore, Md.; Mr. Robert L. Vann, editor Pittsburgh Courier, Pittsburgh, Pa.

2. "How to Improve the Physical Stamina of the Race": Dr. A. M. Curtis, ex-president National Medical Association, Washington, D. C.; Dr. Algernon L. Jackson, director School of Public Health and Hygiene, Howard University, Washington, D. C.

3. "Politics As a Factor in the Race Equation": Hon. Wm. H. Lewis, ex-Assistant U. S. Attorney General, Boston, Mass.; Hon. Ferdinand Q. Morton, U. S. Civil Service Commissioner, New York City.

4. "The Function of Agitation in Race Welfare": Mr. James Weldon Johnson, secretary N. A. A. C. P., New York City; Rev. T. J. Moppins, president Equal Rights League, St. Louis, Mo.

5. "The Religious Factor in Race Welfare": Bishop John Hurst, A. M. E. Church, Baltimore, Md.; Bishop J. S. Caldwell, A. M. E. Z. Church, Philadelphia, Pa.; Bishop R. E. Jones, M. E. Church, New Orleans, La.; Bishop R. S. Williams, C. M. E. Church, Augusta, Ga.; Rev. L. K. Williams, president National Baptist Convention, Chicago, Ill.; Rev. Mordecai Johnson, pastor First Baptist Church, Charlston, W. Va.; Rev. R. L. Bradby, pastor Second Baptist Church, Detroit, Mich.; Rev. M. H. Talley, pastor, Homestead, Pa.; Rev. Alfred Lawless, general superintendent Congregational Southern Church Work, Atlanta, Ga.; Rev. Moses H. Jackson, pastor Grace Presbyterian Church, Chicago.

6. "Th Function of Social and Civic Agencies in Race Development": Mr. Eugene Kinckle Jones, secretary National Urban League, New York; Dr. George E. Haynes, secretary Federated Council of Churches, New York; Rev. Channing H. Tobias, international secretary Y. M. C. A., New York.

7. "The Place of Industry and Business": Dr. Emmett J. Scott, secretary-treasurer Howard University, Washington, D. C.; Dr. J. R. Levy, president Business League, Florence, S. C.; Mr. Charles S. Johnson, editor Opportunity, New York; Mr. F. B. Ransom, attorney and manager Madam C. J. Walker Co., Indianapolis.

8. "Woman's Part in the Race Problem": Miss Hallie Q. Brown, president Federation of Colored Womens Clubs, Wilberforce, Ohio; Mrs. Alice Dunbar-Nelson, lecturer, authoress, Wilmington, Del.

9. "The Function of Fraternal and Benvolent Organizations": W. Ashbie Hawkins, Esq., Knights of Pythias of the Eastern and Western Hemispheres, Baltimore, Md.; J. Finlay Wilson, Esq., Grand Exalted Ruler I. B. P. O. E. of the World, Washington, D. C.; Dr. E. D. W. Abner, supreme commander American Woodmen, Denver, Colo.

10. "Our Educational Program": Prof. G. C. Wilkinson, superintendent Colored Schools, Washington, D. C.; Prof. Gilbert Jones, dean Wilberforce University, Wilberforce, Ohio; Prof. John M. Gandy, president Petersburg Normal Industrial School, Petersburg, Va.

11. "The Place of Culture and Race Knowledge": Dr. B. G. Brawley, Shaw University, Raleigh, N. C.; Prof. Monroe N. Work, director records and research, Tuskegee, Ala.; Miss Jessie Redmon Faucet, associate editor The Crisis, New York; Mr. W. H. Moore literary critic, Chicago, Ill.

12. "The Afro-American Relation to World-Wide Race Movements": Dr. Allan Leroy Locke, head Department of Philosophy, Howard University, Washington, D. C.; Mr. Stuart Nelson, University of Berlin.

13. "The Function of the Young College Bred Negro": Miss Dorothy Pelham, president Delta Sigma Theta Sorority, Washington, D. C.; Miss L. Pearl Mitchell, president Alpha K. Alpha, Cleveland, Ohio; Mr. Raymond W. Cannon, president Alpha Phi Alpha Fraternity, Minnesota.

Each organization is entitled to two delegates in the All-Race Conference. Among those which have already designated their representation are:

1. National Baptist Convention, Inc.
2. A. M. E. Church.
3. Associated Negro Press.
4. National Negro Press Association.
5. American Woodmen.
6. I. B. P. O. E. of the World.
7. Association of College Presidents.
8. Alpha Phi Alpha Fraternity.
9. National Association of Negro Musicians.
10. Young Men's Christian Association.
11. Lott Cary Convention.
12. National Grand Lodge of the United Brothers of Friendship.
13. National Baptist Convention, Unine.
14. Sisters of the Mysterious Ten of the World.
15. National Association for the Advancement of Colored People.
16. The Equal Rights League.
17. The African Blood Brotherhood.
18. The International Uplift League.
19. The Friends of Negro Freedom.
20. The National Race Congress.
21. The National Association of Railway Mechanics.
22. The National Medical Association.
23. Woodmen of Union.
24. Omega Psi Phi Fraternity.
25. Supreme Circle of Benevolence.
26. American Negro Academy.
27. A. M. E. Z. Church.

ORGANIZATIONS SEND DELEGATES TO ATTEND SANHEDRIN MEETING

Monday noon the first session of the All-Race Sanhedrin conference headed by Prof. Kelly Miller of Howard university, Washington, officially got under way at the Wabash Ave. branch of the Y. M. C. A. More than 50 of the 61 organizations throughout the United States that had agreed to send delegates had been heard from, and men and women arriving in Chicago on every train. The business of the day consisted chiefly in registering the delegates and assigning them to rooms provided by a committee that had been working for more than a week. In the afternoon the conference went into organization. The committee on registration reported and the meeting adjourned to the Vincennes hotel, where a public reception and dance was held.

The reception served as a first means by which delegates and visitors to the conference could get an opportunity to meet the citizens of Chicago, and there was a representative gathering of Chicago's society present to greet these men and women whose names are well known in all branches of life in which our Race participates. The receiving line was headed by Dr. Carl G. Roberts, Dr. Kelly Miller and Morris Lewis. Among some of the guests were Bishops Phillips, Carter and Carey.

The Tuesday morning session opened in the gymnasium of the Y. M. C. A. at 10:30. Most of the delegates had arrived and a number estimated at more than 500 gathered to hear the opening address by Dean Kelly Miller. Many committees were then appointed and the meeting then proceeded into the business for which the conference was called: to discuss all phases of life pertaining to "The Negro in America."

The first discussions of the day came in the form of papers by prominent physicians on "The Basic Importance of Physical Stamina of the Race." Dr. A. Wilberforce Williams of Chicago was asked to preside over this meeting in the absence of Dr. A. M. Curtis, ex-president of the National Medical association, who had not arrived. Dr. Algernon L. Jackson, director of the school of public health and hygiene, Howard university, delivered a paper which set forth some of the reasons that the Race is lacking in stamina to combat diseases.

At the afternoon session, presided over by Dr. Gilbert H. Jones of Wilberforce university, many reasons for our educational deficiencies were set forth and a plea was made for better systems in the schools. Dean Jones made clear the necessity of education for a Race that has its own destiny to work out. The dean holds degrees from several American universities as well as the degree of doctor of philosophy from the University of Jena, Germany.

Rev. R. C. Woods, president of Virginia seminary and college, Lynchburg, Va., was next introduced and made an eloquent plea for the Race to cease depending upon some one else for support, but demand what is ours and do for ourselves what we should do. "As long as we depend upon the other man," Rev. Woods said, "we can expect him to dictate our policies. We are men and women! We can hope to be respected when we seek our own opportunities and demand the rights of a race."

Prof. Arthur A. Lang, principal of the Trenton high school, Trenton, N. J., made the closing talk.

Speaking before more than 3,000 persons who had filled the large auditorium of the Wendell Phillips high school, 39th St. and Prairie Ave., Tuesday evening, Mayor William E. Dever officially welcomed the delegates to the All-Race Sanhedrin conference to the city of Chicago. The mayor was introduced by the Hon. James G. Cotter, assistant United States district attorney, who recalled the fact that our mayor was formerly a citizen of Massachusetts, a state whose traditions of fairness and equality have never been assailed.

The keynote of the mayor's [illegible] was unity and a calm weighing of the problems confronting us as a race, and a patient endeavor to solve them. In his talk Mayor Dever paid a fervent tribute to the sagacity and honesty of purpose of Kelly Miller, dean of Howard university and inaugurator of the Sanhedrin movement among our people.

"The Colored people who are living in the great cities of the North must at one time or another solve the problems that confront them, for it is here that the full power of the ballot is given. Here in the North no one ever thought of excluding a man from the ballot because of the color of his skin—at least I never heard of it." Mr. Dever went on to say: "Ultimately there is going to be equality in this nation if this nation is to endure at all. If every public official holding a responsible position in his community will keep on pressing and pressing and pressing for justice soon or later justice will rule. I think I belong to that group of men who are trying to do justice, but when you place a man in the position that I hold you will see what prejudices I have to combat.

"Probably there is no one great 'ism' that has militated against the Colored people — the demagogues who have led them—both Colored and white demagogues. Your salvation rests within yourselves."

The speaker ended by saying that the progress shown by our people since the civil war proves that there is no doubt but that time will see a wiping out of all lines of inequality that are based upon the color of one's skin. He then thanked the committee of arrangements for his invitation to participate, welcomed the delegates to the city and expressed a hope that he may again have the opportunity of addressing such an audience.

Dr. Carl Roberts was master of ceremonies for the evening.

Sanhedrin Opened With Wrangle Among The Preachers

Kelly Miller's Sandehrin is now in full blast in this Town and it has completely overshadowed the motherless and fatherless Lincoln League. Mr. Miller, the founder of the Sanhedrin movement, has unfortunately encountered the same difficulties and problems that Dubois and Trotter encountered with their Niagara movement. It was Mr. Miller's idea for each branch of his organization such as the preachers, the newspaper men and the businessmen to function separately and then present their deliberations to the grand council, but petty jealousies and personal ambitions have so far devitalized and emasculated the strength of the professor's intentions.

Preachers Squabble

Dr. L. K. Williams was appointed by Professor Miller to head the ministers, but because of his various and diversified duties elsewhere, Dr. Williams was unable to accept, and the preachers themselves decided that they would elect a leader. The Baptists opposed the Methodists and the Methodists opposed the Baptists, but after two ballots were deadlocked, the reverend gentlemen finally compromised upon a Congregationalist and Rev. Burton of Congregationalist was elected to head the ministers.

Dever Speaks

On Tuesday night the Auditorium at the Wendell Phillips High School was crowded to the overflow to witness the great public session of the Sanhedrin. Dr. Carl Roberts of this city presided with grace and fitting decorum. He opened up the meeting and introduced Attorney James G. Cotter who in splendid diction introduced the Mayor of Chicago, the Honorable William H. Dever. The Mayor praised Prof. Miller for scholarly efforts and extended a welcome to the organization in behalf of the city. He made known his desire to insure equality and equal justice to all people and pointed out the fact that he appointed five men to office in the corporation council of the city and had also made it possible for many of our people to hold office in the city hall. The mayor brought forth thunderous applause when he stated his opposition to the showing of the "Birth Of A Nation" and explained how he was now held in contempt of court for violating the injunction that the theater men had secured against the interfering with the picture. The mayor made a wonderful impression upon his hearers. Rev. J. H. Branham made a splendid address on behalf of the churches and was followed by Alderman R R. Jackson, who welcomed the Sanhedrin in behalf of the business men. Mrs. Ella Berry gave one of her famous short speeches and won great favor with the audience. Attorney Porter and Editor Wm. Walls of the Star of Zion also impressed their hearers.

Representative Adelbert Roberts graciously introduced Professor Kelly Miller, who in his pedantic and sincere fashion explained the purposes of the Sandhedrin. Professor Miller was loudly applauded and his efforts to benefit the people of his race were fully appreciated and sympathized with by his hearers. The Sandhedrin will go into permanent organization before it adjourns

THE CALL FOR ALL-RACE AFRO-AMERICAN CONFERENCE

SIX LEADING CIVIL RIGHTS BODIES, REALIZING NEED OF STRONG, UNITED FRONT, ISSUE INVITATION TO ALL RACE ORGANIZATIONS AND GROUPS

"The world today has come to a critical period of its existence. Our race likewise has reached a crucial situation. The promises of amelioration and of full citizenship so easily made during this critical period of the Great World War have failed of fulfilment. In this time of readjustment there is growing a very menacing spirit of animosity against the Race and a determination to thrust the Negro down into the most servile and degrading status and to maintain him there forever.

"Now while world readjustment is in progress and when every other oppressed group is exerting itself to the utmost to gain its rights and liberties, the Negro Race must bestir itself, must concentrate its best thought and energy to withstand the terrible onslaughts made against it and secure its due and rightful manhood rights and opportunities in every department of life. The Race must be stimulated to utilize all available opportunities for constructive endeavor and must be brought into harmonious working relationships with the white race.

"The need is urgent, nay, imperative, then, for the assembling of a national all-Race Conference to consider the present position of the Race, to ferret out and unmask the hostile forces arrayed against it, to formulate a plan of defence and protection, to discover the forces, agencies and organizations which may be utilized in that defense, to effect a United Front of the Race, and to devise ways and means for full and complete emancipation.

The attention of the Conference must be focussed upon the following: Race Prejudice, Legal Discriminations, Economic Exploitations, Racial Self-Respect, Religious Awakening, Moral and Social Betterment, Co-operation Within the Race and Between the Races, Political Action, Industrial Betterment.

Such evils as: Lynching, Ku Kluxism, Segregation, Disfranchisement, Unequal Enforcement of Law, Peonage.

A detailed Call specifying time and place will be issued later by the Committee of Arrangements. Every Negro organization should begin now to move in this direction, on the attention and energy of the Race centered upon the successful conduct of this Conference to the end that our Race should at last achieve that improvement of its status for which we all hope and Strive.

(Signed) African Blood Brotherhood, Richard B. Moore, W. A. Domingo, Otto E. Husiwoud; Friends of Negro Freedom, George S. Schuyler; International Uplift League, D. N. E. Campbell; National Association for the Advancement of Colored People, James Weldon Johnson, Robert W. Bagnall, Richetta G. Randolph; National Equal Rights League James L. Neill. Matthew A. N. Shaw, Wm. Monroe Trotter; National Race Congress, Kelly Miller.

V.

[illegible] conclusive evidence that the race has made great progress in getting together. It [illegible]other great step toward a more perfect union within the [illegible]. Ever since Emancipation black Americans have been [illegible]aced by factions. Some of these groups have been led by [illegible]row-minded selfish men and women each of whom seemed [illegible]ve thought that he or she possessed all the wisdom and [illegible]onor. Many of these people have apparently taken the position that if their views did not prevail nothing but destruction awaited the Negro. This factionalism developed acrimonious controversies. It prevented Negroes from using their intelligence in overcoming obstacles placed in their way by the enemy from without and caused them to fight among themselves with tragic results. Failure to reap many of the blessings that would have been theirs even in prejudiced America has been the result of this suicidial action. Thank God for the light that is awakening the race leaders to a realization of the truth and to a willingness to work together on some kind of program that overshadows petty differences and even differences that are not petty.

The Sanhedrin shows that American Negroes are not hopelessly suspicious of one another; that they will not forever play into the hands of their bitterest enemies by continuously indulging in internal strife, and that the day is dawning when all Negroes will find some big race issue or issues that will provoke unified thought and action. It may not accomplish all that is planned as soon as it is desired. What organization or movement does? The mere fact that we can say it met and did some things gives the Negro a brighter outlook.

Racial Consciousness — 1924.

Negro Sanhedrin.

Long Live the Sanhedrin

AT THIS STAGE of our existence in America, any movement looking toward unity of thought and action among us should be commended. Principally for this reason we commend Kelly Miller of Howard University for calling the Sanhedrin Conference, which held its first meetings recently in Chicago, when about five hundred leaders of the race, more or less, came together to talk over matters of common interest to all.

THERE has been some criticism of the name of this new organization, but this should not affect its work either one way or the other. God knows, there's work aplenty for it to do, and if it is instrumental in bringing about a tenth of the unity possessed by the Jewish race, which gave the word its present meaning, it will have served its purpose.

THE REPORT of the Committee on Findings and Permanent Results is a clear, concise, intelligent presentation of the needs and hopes of the race. Of the Negro press, this report states that "the present time needs the development of an organized news service, national and international in scope." The reason we have no such service today is due to an indisposition on the part of Negro publishers to incorporate the Sanhedrin idea in their programs. The collection and dissemination of news on a large scale is a very expensive proposition; so expensive, in fact, that no one newspaper can do it successfully.

THE ASSOCIATED PRESS, the largest news-gathering organization in the world, is the Sanhedrin idea put in practice, and while not a single Negro newspaper in America subscribes to this service, all newspapers, both colored and white, depend, directly and indirectly, upon it for their news. Reports sent out by this organization, especially as they concern matters relating to colored people, are often flagrantly erroneous, unfair and denunciatory. Nothing very definite can be done about it until the Negro press in America adopts the Sanhedrin idea of co-operation in the gathering of news.

WHAT is true of the press is true of all other organizations among our group. We have mentioned the press, because its progress is a thing near and dear to our hearts.

LONG LIVE THE SANHEDRIN.

Negro Sanhedrin Recognizes Young Negro In Important Councils

Washington, D. C., Feb. 22.—Recognition of the young college-bred Negro in the councils of the Negro Sanhedrin gives hope of being one of the most important factors in the development of this great movement recently inaugurated by Dean Kelly Miller. Prior to the initial meeting of the Negro Sanhedrin held in Chicago, February 11th to 15th, 1924, Dean Miller showed his appreciation of the part the young college-bred Negro should play in the great program he was outlining by having Norman L. McGee, national secretary of the Alpha Phi Alpha Fraternity, appointed a mmeber of the General Committeee on Arrangements which had charge of the whole matter of assisting in anaugurating the movement. He also saw to it that all of the national college fraternities and sororities among Negroes were invited to participate in the launching of the movement.

Session Given Over To Younger Element

At the Chicago meeting a session of the conferenec was set aside for the discussion of "The Part of the Young College-Bred Negro in Race Betterment." Raymond W. Cannon, president of the Alpha Phi Alpha Fraternity, presided over the session and addresses were delivered by Mrs. Osceola M. Adams, Delta Sigma Theta Sorority; Benjamin W. Clayton, Esq., Omega Psi Phi Fraternity; Mrs. L. R. Green, Alpha Kappa Sorority; Dr. Julian Lewis, Alpha Phi Alpha Fraternity; and W. Ellis Stewart, president Kappa Alpha Psi Fraternity. There was a commission named at the conference to make report on "The Part of the Young College-Bred Negro in Race Betterment." Those named on the commission were Raymond W. Cannon, chairman; Lorraine R. Green, secretary; W. Ellis Stewart, Osceola M. Adams, Benjamin W. Clayton, Murray B. Atkins, Gordon H. Simpson, Sophia B. Boaz, Floyd W. Crawford, Bertha M. Lewis, J. Ernest Wilkins, Mildred G. Dobson, Carl Washington, Blanche C. Dix, J. Madison Navrit, Bella T. Taylor, Dr. Julian Lewis, F. D. Jordan and Norman L. McGhee.

Conference Adopts Program

It is to be noted with especial pride that the report of the commission on "The Part of the Young College-Bred Negro in Race Betterment," was accepted by the conference in its entirety, the vote being: "The Negro Sanhedrin comends especially the participation of the organizations representing Negro college youth and recognizes as of utmost importance to the movement the value of their continued participation and the development of the program of this committee's report which is attached hereto, and is made a part thereof.

Spuinting the Sandhedrin

(By J. A. JACKSON)

Chicago, Ill., Feb.—(A. N. P.)—The Sanhedrin may, or may not prove to be the success that its promoter has hoped it to be. Only history and posterity can tell that. But the fact is certain that more types of sincerely interested persons, more divergent organizations, and more honest-to-goodness hard work was disclosed than has been exhibited by any previous meeting among Negroes.

While it was not all "beer and skittles," and everything was not "peaches" as the vernacular of the street describes complete harmony, yet there was more of the latter commodity than usually prevails. Actors and artists got on the same platform with preachers, while Garveyites, Socialists sat in the same room, and not one tried to bite any of the "Old timers." The "Lion and the Lamb" story was beaten a block, and a Chicago block at that.

The only disturbances worthy of the name, was the fuss that the preachers made, and they came back every session apparently peaceful and with forgiving dispositions. They weren't "Jack leg" ministers either; but big boys in the field of religion. There were more Bishops there than could be

found in a dozen chess games: and Oh, Boy—the Professors, Doctors and other titled personages were so plentiful that being a mere "Mister" made one distinguished.

Pencil Pushers

The Chicago Ladies, moreover, didn't seem to care about the titles. To be a Sanhedrin delegate was enough for them. That of course, made it nice till news began to leak from the secretaries' office where one Miss Jones, an editor on the Pittsburg Courier, took an unfair advantage of her position as registry clerk and tipped off the ordinary newspaper fellows who were masquerading as "Nobles", "Sir Knights", ect., enjoying whatever distinction their respective lodges had invested them with

Another female of the Species "Sob sister" oftimes styled as special writer, a Miss Carter who hails from Washington where she is the capital correspondent for a number of papers and knows the inside history of all the Race politicians, was on the job, too. She didn't do any "snitching" but how her presence threw the fear into the heart of the "Lincoln" bunch Many a fellow checked out of the hotel at the close of the session and went home with a clear conscience that was not at all to his own credit. Say, Folks, the "Power of the Press" rests a lot of times with the "Pencil pushing Priscillas."

Vann's Special "Off"

Bob Vann, politician, and speaker from Pittsburgh, Pa., demonstrated his versality by making a speech on fraternities, and after he had made a tremendous hit that was at variance with that presumably desired of the chair, apologized and offered to make another address that would fit. Bob has personality enough to make an audience forget the subject and facts enough stowed away in his mind to win either side of an argument.

Chicago has a Red Cap club, composed of the station employees of the Oodles of Railway that centre there. They number a half hundred of Race conscious, intelligent men with one "Sandy" Trice as their president. Men of their calling are reputed to have the itching palm, and it would have done your heart good to have seen them violate every tradition of their craft to keep an auto at the disposal of tired delegates with which a committee of them took visitors on sight seeing tours thru the colored business district. Incidentally, it is no small district

Real Adventurers

The way Chicago saves its snow on the streets made those journeys real adventures, to say nothing about their being an exhibition of unusual hospitality from an unusual source. They did not seem to care who benefited. They even took the writer.

"Pity the poor Red Cap" nix on that stuff. That gang got a greater welcome with evidence of satisfactory relations behind it in evry bank that was visited, than some of us get visiting the folks at home.

Ever hear of efficiency. Well it was there, too. Nobody but Kelly Miller—and he, from now on don't need any titles. He has become as have a few predecessors, too big for mere cognomen handles. He is the man whose philosophic mind, whose sincerity, and very evident neutrality inspired confidence in everyone. Mr. Buoy, his secretary was the guilty custodian of the deadly efficiency.

CHICAGO [illegible]
FEBRUARY 11, 1924

NEGROES MEET HERE TO CO-ORDINATE WORK

Nearly All Organizations Send Delegates to Five-Day Sanhedrin Sessions.

More than 500 negroes from all parts of the country are here for the five-day session of the negro sanhedrin which opened to-day in the Y. M. C. A. and will have its first public meeting tonight at the Vincennes hotel.

Prof. Kelly Miller of Howard university, Washington, D. C., who called the meeting and who will be chairman of the session, arrived yesterday with other negro leaders. The party was met by Morris Lewis, secretary of the Chicago committee on arrangements for the conference. Dr. George C. Hall is chairman of the committee, but owing to illness his place will be taken by Dr. Carl G. Roberts.

Seek to Co-Ordinate Work.

"There are seventy-five or more national organizations of the colored race," said Prof. Miller. "If we can get a unit plan of action, the general result will be the betterment of the race. The negro sanhedrin is not now concerned with action on any specific matter but to get at a common basis of action so that all agencies will be strengthened in their particular field. This movement is the first of the kind ever undertaken by the negro race in this country.

Nearly every negro fraternal, professional, religious and business organization in the country has announced its intention of sending delegates to the sanhedrin. Among the organizations which will be represented are: The National Baptist convention; the A. M. E. church; Young Men's Christian association; Methodist Episcopal church G. U. O. of Odd Fellows; American Woodmen; I. B. P. O. E. of the World Sisters of the Mysterious Ten of the World; African Blood Brotherhood Knights of Pythias of North America South America, Europe, Asia, Africa and Australia; Knights of Pythias, eastern and western Hempispheres; Ancient Egyptian Arabic Order of the Mystic Shrine; National Negro Funeral Directors; United Brothers of Friendship Grand United Order of Sons and Daughters of Peace; National Medical association; National Negro Business league National Urban league; Committee for Advancement of Colored Catholics; Association of College Presidents.

Physical Stamina a Topic.

"The Basic Importance of the Physical Stamina of the Race" will be the topic at the morning session of the sanhedrin to-morrow in the Y. M. C. A. at East 38th street and South Wabash avenue. Dr .A. M. Curtis, ex-president of the National Medisal association, will preside, and Dr. Algernon L. Jackson Howard university, Washington; Dr. A. Wilberforce Williams, Chicago, and Dr J. G. Dailey, Chicago, will speak.

Mayor Dever will welcome the delegates at a meeting to be held in the Wendell Phillips high-school auditorium East 39th street and Prairie avenue, at 7:30 to-morrow evening.

COMMENTS ON THE SANHEDRIN.

Opinions vary as to whether or not the Negro Sanhedrin recently held at Chicago will bring any relief to the Race group. The press is fairly evenly divided; there are editors who believe that the meeting will go a long way toward curing the ills of the race, while others contend that it amounts to no more than a "hot-air circus and a resolution windmill," and that the representatives represented nobody but themselves.

The Oklahoma **Black Dispatch** is not very optimistic over the gathering. It says: "This new vessel will not get very far if it is loaded with nothing but RESOLUTIONS AND HIGH SOUNDING WORDS." **The Dispatch** believed that the exodus with its industrial problem should be "paramount in any meeting where black men seek to find the light and the way out." It goes further by stating that "representatives of Negro labor organizations were forced to fight for recognition on the floor of the Sanhedrin."

3-6-24

But, **The Indianapolis Freeman** says that "The Negro Sanhedrin just closed at Chicago gave promise of great things for the future." **The Freeman** continues in congratulations to Dean Miller for having brought together representative Negroes to work together on a common program and it "most heartily endorses the spirit and purpose of the movement."

The Des Moines, Iowa, Bystander "Cannot find that the Sanhedrin has done any real service. It seems to have resolved itself with a big pow wow. No definite program was offered before and neither is there any as the delegates go home."

The Chicago Enterprise says "There is one thing about the Sanhedrin which must not be overlooked. It was the most representative group of race men and women ever assembled together in the history of our country. Plans were discussed with a dignity that indicates that the race is awakening to the consciousness that something must be done.

The Philadelphia Tribune believes that if the Sanhedrin is properly managed it will serve a good purpose. But, it says, "whether any good will come from it is a matter of conjecture. **The Tribune** further states that the proper thing for those who head the Sanhedrin to do is to submerge their personal ambitions for fame and glory and develop a definite program for the advancement of their people, and concludes by saying, "The conference will have met and no good will come therefrom unless we are willing to cast aside this spirit of "I" first, foremost and all the time, and put in its place "Humanity" first, foremost and all the time."

The Pittsburg Courier took courage from the caliber of the men and women who made up the Sanhedrin. It says "Men and women of thought and conviction actually surrendered personal and selfish leadership to a more highly organized force, and the surrender was made cheerfully." Concluding, **The Courier** says that "It now remains for the people to try out the Sanhedrin program for two years, and then, under the terms of the Constitution adopted, if there is need of amendment or revision, we may legislate as the exigencies require. At any rate, we are off to a good beginning . . . we ought to make some progress under our new charter."

Atlanta Independent

Racial Consciousness — 1924

Negro Sanhearin.

Report of the Committee on Findings and Permanent Results of the Negro Sanhedrin Conference

NOTE: Believing that the publication of this report is of the utmost importance, The Amsterdam News presents below the full report of the Committee on Findings and Permanent Results of the All-Race Conference.

Your Committee has considered its duty to be a careful examination of the reports of the several special Commissions of the Sanhedrin Conference as well as a review of the papers and discussions of the sessions with the view of finding the consensus of opinion on the fundamental issues of the race situation and of formulating some program of policy and action.

N. Y. Amsterdam News

From the unanimous and sustained approval of the Sanhedrin idea in all conferences and discussions, we assert our conviction that the permanence of the movement is assured, and both the principle and expediency of a united front on fundamentals of race policy have been demonstrated.

We commend gratefully and wholeheartedly the initiative, wisdom and constructive statesmanship of Kelly Miller, sponsor of the movement, and of the sixty or more organizations participating. We regard as highly significant and as indicative of an awakened group spirit the willingness of men and women to surrender individualities and personalities and submit themselves to this unique demonstration of the principle of common counsel and co-operative effort. This conference has given birth to the conviction that we are now ready as a group to underwrite a common program embodying with the least possible division of opinion our common needs and basic interests.

2-20-24

After reviewing the many detailed suggestions of the various commissions, which will be made available in the printed report of the general proceeding we beg to report as backed by an overwhelming consensus of opinion the following:

1. That the conference be continued on a permanently organized basis as formulated by the Committee on Organization.

2. That there be maintained at Washington, D. C., as part of or under the supervision of, the Executive Council of the Negro Sanhedrin a Commission on Public Information to keep the constituent organizations appraised of matters relating to Negro interests, especially with respect to Congressional legislation.

3. That the body is assured that the Sanhedrin project in no way compromises the individual independence or infringes upon the special activities of the constituent organizations, but will be effective in co-ordinating their efforts and supporting necessary measures by a greater unanimity of public opinion and public action.

4. It is the sense of the Negro Sanhedrin that:

HEALTH. Because of the basic, vital importance of health, our medical profession, in co-operation with public health authorities and through all available organizations, stress the importance of health sanitation and public hygiene as a matter of race and community service. The extension of preventive medicine, nurse-training, larger hospital facilities, increased opportunities for medical training are regarded imperative. We urge the observance of Health Week and other organized campaigns for public health.

EDUCATION. Equal school facilities based upon equal per capita distribution of all public funds available for the maintenance of public school education throughout the country is the only basis upon which education can succeed in a democracy, and accomplish its public duty. We endorse the promotion and support of public and private institutions for the higher education, professional, technical and liberal, as necessary to produce the intelligent leadership of the race. In this connection, the Sanhedrin goes on record as approving and urging the continued government support by congressional appropriation for Howard University. We urge larger participation on the part of Negro educators in the administrative affairs of their own institutions.

NEGRO PRESS. The Negro Sanhedrin commends the Negro Press for valiant race service in the past, but stresses the increasing need of developing a policy of constructive service by which interests of the group will not be jeopardized by the commercialization of news. Our race press at the present time needs the development of an organized news service, national and international in scope.

RACE MOVEMENTS, DOMESTIC AND FOREIGN. Our race interests require the consideration of our problems in their world aspects and relations on the basis of a unity of mind and co-operative contact between the Negro peoples of America, the West Indies, and Africa. The Conference endorses the main objectives of the Pan-African movement especially as the beginning of the service of the American Negro in the economic and educational life of Africa. We ask government aid for Liberia, the rights of citizenship in civil adminstration for the Virgin Islands, restoral of self-control in Hayti, and representation towards securing the free access of American citizens of color on an equal basis with other citizens through all parts of Africa.

FRATERNAL ORGANIZATIONS. The Negro Sanhedrin commends the participation in the Sanhedrin conference of the Fraternal Orders and Benevolent organizations and stresses their importance in race-welfare as agencies of thrift and discipline. It suggests the imperative need for larger participation of the best trained intelligence and consecrated leadership in these organizations, and the utilization of their financial resources for wider social projects in education, business and community betterment. Inter-fraternity co-operation is urged as one of the most promising instruments for a development and maintenance of harmony of action within the race.

RELIGION. We conceive our mission to the world to be morally spiritual and believe that the Christian religion is not only a program for the salvation of the individual but for the salvation of society and that the application of its teachings to social, industrial, family and civic religions is the basis of a practical solution of race problems and differences. The Christian Church is committed to world-wide evangelization and mission and we are certain that this field of human effort offers a great opportunity for interdenominational co-operation. We would therefore urge our independent Christian bodies to unite on a common and constructive program of world-wide missions.

INTER-RACIAL RELATIONS. The change of distribution in the Negro population demands increasing emphasis upon community adjustments on an inter-racial basis. The Negro Sanhedrin commends the system of inter-racial committees and recommends the extension of this plan to communities where they have not yet been organized. Attention is called to the pressing importance of assuming financial responsibility for our fair share in the support of civic and social projects.

POLITICS AND PUBLIC UTTERANCE. It is the sense of the Negro Sanhedrin that political activity is essential to race welfare and that we should maintain a political contact with each and every political party through a leadership that is independent, intelligent, trustworthy, and incorruptible. In the present emergency, we cannot forego the right to free and untrammeled public utterance in protesting against all forms of injustice to the race and contesting the withholding of our civil and common citizenship rights.

WOMEN'S MOVEMENTS AND ORGANIZATIONS. Our conviction of the value of equal participation of women in all progressive social work and the wisdom of the extension of the activities of women in every possible field leads us to commend the part they have played and to urge greater activity.

LABOR. It is the sense of the Negro Sanhedrin that the exploitation of Negro labor in the conflict between capital and organized labor is unfair and detrimental and that the principle of equal pay, recognition of Negro workers in fields where labor is recognized, and community assistance to Negro workers in industrial centers and organized financial relief in farming centers are all highly desirable.

BUSINESS. We advocate centering attention on the development of Negro business because of the vital connection of financial prosperity and independence with all other group activity. Professional business training for the higher personnel of organized Negro business is imperative at this critical stage of development. We urge more general encouragement and support of Negro business enterprises.

RACE KNOWLEDGE AND THE PROMOTION OF SCHOLARSHIP, MUSIC, LITERATURE AND ART. We call attention to the desirability of promoting travel, exchange of students between all bodies of Negro peoples, the broadening of journalistic con-

tacts, and the dissemination of scientifically accurate information concerning the history of achievements and present conditions of the Negro as well as concerning the history of the race and of African civilization and culture. We believe that the development of the spiritual assets and special genius of the race in Literature, Music, Art, and the Drama to be one of the most effective agencies for race development and recognition, and that such activity affords one of the most favorable points of inter-racial contact.

NEGRO COLLEGE YOUTH. The Negro Sanhedrin commends especially the participation of organizations representing the Negro College Youth and recognizes as of utmost importance to the movement the value of their continued participation and the development of the program of this committee's report which is attached hereto, and made a part hereof.

Respectfully submitted:

Committee on Findings and Permanent Results—Dean Kelly Miller, Chairman; James Weldon Johnson, C. H. Tobias, Dr. George E. Haynes, Dr. A. L. Locks, T. Arnold Hill, Rev. Mordecai Johnson, Dr. C. H. Parrish, Bishop Clemens, Raymond W. Cannon, Rev. J. B. Redmond, W. Ellis Stewart, Norman L. McGhee, T. J. Hopkins, Emmett J. Scott, Lorraine R. Green, John Hope, Gilbert H. Jones, Major R. R. Jackson, Dr. Carl G. Roberts, Chas. A. Cottrill, F. L. Barnett, Dr. Wm. Johnson, Robert L. Mays, S. W. Green, Robert L. Vann, Ed. D. W. Jones, C. S. Brown, Bishop John Hurst, D. S. Bellany, Alice Dunbar Nelson, Bishop C. H. Phillips, Elizabeth L. Davis, Dr. A. Wilberforce Williams, Bishop R. A. Carter, Nahum D. Brascher, Osceola M. Adams, Anthony Overton, A. L. Holsey, Benj. W. Clayton, Jesse Binga, Alfred Lawless, George R. Arthur, H. A. Watkins, Clarence C. White, A. L. Jackson, J. A. Jackson.

What Did the Sanhedrin Do? Citizen Asks

The public, having failed to get a definite understanding of the purpose of the Sanhedrin, other than the gathering together of various organizations to discuss racial problems, is now seeking information on its intended program. The following letter came to the Chicago Defender:

"Sir: The gathering of the Sanhedrin in Chicago, representing practically every organization and organized effort of our group in this country, was perhaps the greatest effort ever launched by members of the Race for unity.

"In a little book on 'Unity,' published a few years ago in Kalamazoo, Mich., the writer suggested as one of the plans to bring about the unification of the Race, the calling of the different organizations, the very thing that was done by Prof. Kelly Miller. It is, therefore, gratifying to note the gathering of the Sanhedrin.

In view, however, of the type of people who came together, men and women representing scholarship, culture, wealth and many other elements which go to make up success, the rank and file of the Race is anxious to know just what the Sanhedrin stands for, its policy, its program, something definite, tangible, practicable. This we have been unable to read, although we have looked very carefully through the columns of your valuable paper for the same, and I think the great body of the Race ought to know, for in the final analysis it is they who must stand behind any and all programs proposed for Race betterment.

"With the program and definite policy of this new and most promising Race organization announced and with a machinery all ready to move, with an organization so constructed that every department will function, the people will be able to readily see if the Sanhedrin is a duplication of the National Association for the Advancement of Colored People, or a new organization with a different object, but at the same time born to meet a pressing demand for Race uplift in some specific line not covered by the National association.

"The Race cannot support two N. A. A. C. P.'s. Better let the new movement join the parent body, if the purposes of both are identical. Thanking you, Mr. Editor, for space, I remain.

Yours for Race progress,
DR. SAMUEL BARRETT,
Council Bluffs, Iowa."

Heads of the Commissions

Permanent results—Dean Kelly Miller. Sub committee—R. L. Vann. Health—Dr. A. M. Curtis.
Fraternal organizations—Charles Cottrill.
Press—Attorney Robert L. Vann.
Interracial co-operation—Dr. George E. Haynes.
Politics—Major R. R. Jackson.
Labor—T. Arnold Hill.
Religion—Dr. L. K. Williams.
Social betterment—F. E. De Frantz.
Music—Clarence Cameron White.
Business—F. B. Ransom.
Women—Elizabeth Lindsay Davis.

Social Affairs Anent The Chicago Sanhedrin

A twilight musical at the National University of Music took place Sunday, the 10th, complimentary to the Sanhedrin. Mr. Miller and more than one hundred delegates were present to enjoy the concert. Chicagoans crowded the available space. Florence Cole Talbert, soprano; Eusebio Concialdi, baritone; Ione M. Trice, piano; Lou Ella L. Smith, dramatist, were among the participants.

Pauline James Lee is president and founder of the university. The students, who are from different sections of the country, follow: Piano, Hazel Harrison, Hilbert E. Stewart, Cleo Mae Dickerson, Pauline James Lee, Ione M. Trice, Grace Dunlap, Delia Davis, Pelagie Blair, Lucille Diemer, Mallie McKay; violin, Harrison Emanuel, J. Howard Offutt, Charlotte Paige; Public school music, Pauline James Lee, Ione M. Trice; vocal, Florence Cole Talbert, Hugh Buchanan, Antoinette Garnes, Bessie E. Hicks, Winona Mason Brown, Lucille Diemer Lemmyon Amoureux, Clara Hutchinson; organ, Sterling Todd, Pelagie Blair, Juliett Cameron; School of Dramatic Art, Carol McCoy, Lou Ella L. Smith.

* * *

The local "committee of 100" were hosts to the visitors and delegates at a gay informal reception in the ball room of the Vincennes Hotel. The receiving line consisted of many delegates, Dean Kelly Miller, Bishop J. S. Caldwell, Dr. Carl Rogers, Mrs. Maud Lawrence, Mrs. Ida Wells-Barnett and others.

* * *

A reception to visiting women delegates and visiting Delta members was given Tuesday afternoon in the reception rooms of the National University of Music by Lamba chapter, Delta Sigma Theta Sorority. Mrs. Julia B. Jones, of Mu chapter, Pittsburgh, was a guest.

* * *

The Phyllis Wheatley Association was hostess at a pretty reception in their club rooms Thursday afternoon in honor of the women delegates and visitors to the Sanhedrin.

* * *

The Alpha Phi Alpha fraternity gave a smoker to the visiting brothers, delegates and friends Thursday night at the frat house.

* * *

A banquet in which more than two hundred delegates participated, featured the Friday evening session. Speeches were made by Attorney F. B. Ransom, of Indianapolis; Anthony Overton, of Chicago; Charles S. Johnson, of New York, and others.

* * *

A dinner was given at the Ideal Tea Room, S. Michigan avenue, Wednesday afternoon, by T. Arnold Hill. Attorney Robert L. Vann, of the Pittsburgh Courier; Professor W. G. Pearson, president Bankers' Fire Insurance Company and founder of the Royal Knights of King David; J. L. Pearson, of Durham, N. C.; J. A. Blume, of Winston-Salem, N. C., and J. S. Jones, of Durham, all with the Bankers' Fire Insurance Company, were the honored guests. The members present were: M. T. Bailey, Benj. Clanton, Frank Gillespie, M. O. Bousfield, W. E. Stewart, E. R. Dickerson, Judge W. H. Harrison, Jesse Binga, Anthony Overton, Cary B. Lewis, Sammie Stewart, all of Chicago.

Mrs. McCormick Speaks

Mrs. Medill McCormick, wife of United States Senator McCormick delivered an address before the Grace Presbyterian church on Sunday at 5 o'clock. The house was packed and then hundreds were turned away. "The Women in Politics" was the subject of the speaker A very practical and intelligent address was delivered and a fine musical program was rendered.

WHAT THE SANHEDRIN DID

While there will be a difference of opinion as to the practical value of the Sanhedrin meeting in Chicago, there will be none as to the need of just the thing it set out to do. In point of numbers, representation and wide reach of questions considered, it was a success; but these questions and issues have many times been discussed by practically the same men and women who answered the call of Prof. Miller.

That feature of the meeting that anxious men and women in the race will hope to conserve will not be found in its well-worded resolutions and statement to the country, but in the underlying effort to unite the forces working for these things. If there comes out of this meeting a permanent organization, free and untrammeled, slowly concentrating the forces and factors through which races rise, the meeting will not be in vain.

The Negro youth of the land is hungry for a medium of mass expression, and even if the old line leadership, because of the various interests that have made them, do not always work in harmony, the coming Negro leaders will be helped by the spirit of the Sanhedrin. There are certainly some points of contact wherein all Negro organization strength can unite to strike in unison, and the Sanhedrin, we hope, will provide this medium.

Racial Consciousness—1924

Negro Sanhedrin.

The Sanhedrin

Just how important a part the Negro Sanhedrin will play in the inter-racial adjustment in America is, of course, a matter that only the future can determine. The plan of getting together the various organizations and units and working out a definite program that the entire group can get behind is such a gigantic step that its very magnitude defies speculation as to its success.

Yet despite the bigness of the job, Prof. Kelly Miller did succeed in gathering together enough of the real leaders—the advanced thinkers and workers—to justify a belief that the day is not far distant when this Race of ours will be in reality a united people and an equation in the destiny of the American people.

During the sessions of the Negro Sanhedrin in Chicago last week the most casual observer would have been impressed with the earnestness of the hundreds assembled. The most skeptical would have been forced to acknowledge enough brilliancy of intellect and force of character to have launched a movement even as great as a movement to give us a united Race. A perfectly normal observer, if he belonged to the Race, would have been filled with a justified pride and an unassailable knowledge that as long as the Race produces such men and women the future is as safe as it is sure.

Just what part the Sanhedrin will play in making America not only Americanized but civilized as well, we repeat, is a matter for the future to determine. But the sessions of last week in Chicago have definitely settled the question that our Race henceforth recognizes no master other than the Master common to all. From now on it recognizes no historian to write its history, no interpreter to tell what it thinks and feels and no poet to word its passions, unless that historian, interpreter or poet is of the Race and in the Race.

The sessions of Negro Sanhedrin last week definitely settled the question that the leaders of the Race are able to lead and determined to undertake the job. How far they are ahead of their followers remains to be seen.

The Sanhedrin Conference A Success

The long heralded Sanhedrin Conference on race conditions, which met upon the call of Dean Kelly Miller of Howard University and others, at Chicago, Monday, February 18, appears to have been largely attended by representative men and women of the race and unusual harmony appears to have characterized the proceedings, which is great gain. There has heretofore been too much friction in such conferences. Rival ambitions and schemes have done too much to obscure such good results as were really obtained. It rather indicates that the race is learning in the hard school of experience that the only way to accomplish anything worth while is to get together and act together after doing so. That sort of co-operation is obtained only by education. The race is to be congratulated on this score, as well as upon the mature and reasonable recommendations of the Conference, which have been sufficiently treated of in the News columns of **The Journal and Guide.**

It was eminently timely that the Conference should acknowledge the splendid service the Negro Press is rendering and to "stress the increasing need of developing a policy of constructive service by which interests of the group will not be jeopardized by the commercialization of the news. Our race press at the present time needs the development of an organized news service, National and international in scope."

By effecting a permanent organization, with headquarters at Washington, where among other things a strict watch can be kept upon measures introduced into the Congress affecting the interests and welfare of the race, the Sanhedrin placed itself in position to do good and effectiv work which should mean much to the race. That "it should be able to command sufficient money to accomplish the work mapped out for it should be a foregone conclusion, as the race has the men and the money, if it would only show the will to do it, and we all hope that it will so will."

Executive Council To Reveal Plans

Headquarters, To Be Opened in Washington, D. C., Will Keep Public Informed — Conference Permanent.

CHICAGO, Ill., Feb. 21.—The Sanhedrin has prepared its tentative program! Those attending with the expectation of radical or hurried decisions on the part of the conference must have been disappointed. Most of the matters of resolution or organization were accompanied by expressions that such decisions were tentative in form. Even the rules laid down for organization, the constitution and the like, were accompanied by expressions that these plans and decisions were in the very nature of things only tentative. One outstanding spirit however, prevailed that overshadowed all and that was the acceptance and adoption of the Negro Sanhedrin as the future court of court for guidance of the race in all matters affecting the colored people of America and their relation to others of African decent and also to other race or national groups; and that as such the Negro Sanhedrin was to be a permanent and continuously operative and active organization.

The committee on findings reported as follows:

After reviewing the many detailed suggestions of the various commissions, which will be made available in the printed report of the general proceedings, we beg to report as backed by an overwhelming consensus of opinion the following:

1. That the conference be continued on a permanently organized basis as formulated by the committee on organization.

2. That there be maintained at Washington, D. C., as part of or under the supervision of, the Executive council of the Negro Sanhedrin a commission on public information to keep the constituent organizations apprized of matters relating to Negro interests, especially with respect to congressional legislation.

3. That the body is assured that the Sanhedrin project in no way compromises the individual independence or infringes upon the special activities of the constituent organizations, but will be effective in coordinating their efforts and supporting necessary measures by a greater unanimity of public opinion and public action.

It is the sense of the Negro Sanhedrin that:

Health—Because of the basic, vital importance of health, our medical profession, in co-operation with public health authorities and through all availabale organizations, stress the importance of health sanitation and public hygiene as a matter of race and community service. The extension of preventative medicine, nurse-training, larger hospital facilities, increased opportunity for medical training are regarded imperative. We urge the observance of health week and other organized campaigns for public health.

Education—Equal school facilities based upon equal per capita distribution of all public funds available for the maintenance of public school education throughout the country is the only basis upon which education can succeed in a democracy, and accomplish its public duty. We endorse the promotion and support of public and private institutions for the higher education, professional, technical and liberal, as necessary to produce the intelligent leadership of the race. In this connection, the Sanhedrin goes on record as approving and urging the continued government support by congressional appropriation for Howard university.

Negro Press—The Negro Sanhedrin commends the Negro press for valiant race service in the past, but stresses the increasing need of developing a policy of constructive public service by which interests of the group will not be jeopardized by the commercialization of news. Our race press at the present time needs the development of an organized news service, national and international in scope.

Race Movements, Domestic and Foreign—Our race interests require the consideration of our problems in their world aspects and relations on the basis of a unity of mind and co-operative contact between the Negro peoples of America, the West Indies, and Africa. The conference endorses the main objectives of the Pan-African movement especially as the beginning of the service of the American Negro in the economic and educational and spiritual redemption of Africa. We ask government aid for Liberia, the rights of citizenship and civil administration for the Virgin Islands.

restoral of self-control in Hayti and representation towards securing the free access of American citizens of color or an equal basis with other citizens through all parts of Africa.

Fraternal Organizations — The Negro Sanhedrin commends the participation in the Sanhedrin conference of the Fraternal Orders and Benevolent organizations and stresses their importance in race welfare as agencies of thrift and discipline. It suggests the imperative need for larger participation of the best trained intelligence and consecrated leadership in these organizations, and the utilization of their financial resources for wider social projects in education, business and community betterment. Inter-fraternity co-operation is urged as one of the most promising instruments for a development and maintenance of harmony of action within the race.

Religion—We conceive our mission to the world to be morally spiritual and believe that the Christian religion is not only a program for the salvation of the individual, but for the salvation of society and that the application of its teachings to social, industrial, family and civic relations, is the basis of a practical solution of race problems and differences. The Christian church is committed to world-wide evangelization and mission and we are certain that this field of human effort offers a great opportunity for interdenominational co-operation. We would therefore urge our independent Christian bodies to unite in a common and constructive program of world-wide missions.

Inter-Racial Relations — The change of distribution in the Negro population demands increasing emphasis upon community adjustments on an inter-racial basis. The Negro Sanhedrin commends the system of inter-racial committees and recommends the extension of this plan to communities where they have not yet been organized. Attention is called to the pressing importance of assuming financial responsibility for our fair share in the support of civic and social projects.

Politics and Public Utterance — It is the sense of the Negro Sanhedrin that political activity is essential to race welfare and that we should maintain a political contact with each and every political party through a leadership that is independent, intelligent, trustworthy and incorruptible. In the present emergency we cannot forego the right to free and untrammeled public utterance in protesting against all forms of injustice to the race and contesting the withholding of our civil and common citizenship rights.

Women's Movements and Organizations—Our conviction of the value of equal participation of women in all progressive social work and the wisdom of the extension of the activities of women in every possible field leads us to commend the part they have played and to urge greater activity.

Labor—It is the sense of the Negro Sanhedrin that the exploitation of Negro labor in the conflict between capital and organized labor is unfair and detrimental, and that the principle of equal pay, recognition of Negro workers in fields where labor is organized, and community assistance to Negro workers in industrial centers and organized financial relief in farming centers are all highly desirable.

Business—We advocate centering attention on the development of Negro business because of the vital connection of financial prosperity and independence with all other group activity. Professional business training for the higher personnel of organized Negro business is imperative at this critical stage of development. We urge more general encouragement and support of Negro business enterprises.

Race Knowledge and the Promotion of Scholarship, Music, Literature and Art—We call attention to the desirability of promoting travel exchange of students between all bodies of Negro peoples, the broadening of journalistic contacts, and the dissemination of scientifically accurate information concerning the history of achievements and present conditions of the Negro as well as concerning the history of the race and of African civilization and culture. We believe that the development of the spiritual assets and special genius of the race in Literature, Music, Art and Drama to be one of the most effective agencies for race development and recognition, and that such activity affords one of the most favorable points of inter-racial contact.

Negro College Youth—The Negro Sanhedrin commends especially the participation of organizations representing the Negro college youth and recognizes as of utmost importance to the movement the value of their continued participation of organizations representing the and the development of the program of this committee's report which is attached hereto, and made a part hereof.

Respectfully submited:

Robert L. Vann, Chr. Sub. Com. Findings; Dean Kelly Miller, chairman; James Weldon Johnson, C. H. Tobias, Dr. George E. Haynes, T. Arnold Hill, Rev. Mordecai Johnson, Bishop C. H. Phillips, Dr. C. H. Parrish, Bishop Clements, Rev. Jno. D. Redmond, Raymond W. Cannon, W. Ellis Stewart, A. Leroy Locke, S. W. Green, E. D. W. Jones, Rev. C. S. Brown, D. S. Bellamy, Elizabeth L. Davis, Dr. A. Wilberforce Williams, Bishop R. A. Carter, Nathan D. Brascher, Norman L. McGhee, Osceola M. Adams, T. J. Mopkins, Emmett J. Scott, Lorraine Green, John Hope, Gilbert H. Jones, Major R. R. Jackson, Chas. A. Cottrell, W. Ashbie Hawkins, A. L. Jackson, F. L. Barnett, Dr. Wm. Johnson, Anthony Overton, Benj. W. Clayton, Jesse Binga, Alfred Lawless, Dr. Carl G. Roberts, George R. Arthur, H. A. Watkins, Clarence C. White, Robert L. Mays, J. A. Jackson.

THE SANHEDRIN MET AND ADJOURNED.

The Sanhedrin Council met in Chicago a fortnight ago and added its name to the long list of useless Negro organizations. Its service to mankind when its history is written, can be expressed in one short sentence of four words: "It met and adjourned." Kelley Miller's own statement of the Sanhedrin constituency is the best proof that the movement was unnecessary and has no place in the economy of race organizations. One of the race's greatest afflictions is over organization — organizations for the sake of organizations—organizations which do not function or contribute anything tangible or concrete to Negro life. Ninety per cent of Negro organizations have no higher purpose than to furnish the self-constituted Negro leaders a dignified excuse to exploit plain people. Ninety-five per cent of the so-called race organizations represent nobody except the leadership—they are not representative of a constituency. These organizations are composed solely of leaders—they have no membership and do not want any; and they are most largely composed of a few calamity howlers who constitute themselves race leaders.

Kelley Miller gave it out that sixty race organizations were represented at his meeting. If his statement is worthy of belief, what was the necessity of another organization? If sixty organizations cannot take care of race interests how can sixty-one do it? His meeting sat and deliberated for five days. What did it bring forth a mountain or a mole-hill? Who was benefited besides the railroads and leaders who pocketed the $5.00 membership fee?

The race has approximately one hundred organizations, and less than a dozen of them function helpfully, excepting always the Church of God, The National Negro Press Association, The National Association for the Advancement of Colored People, and the fraternal societies. Ninety-five per cent of these organizations constitute an aggregations of pirates banded together for the purpose of exploiting the common people under the disguise of race organizations.

We were present and saw a goodly number of representative men and women at the meeting, but whom did they represent? Who elected them and paid their expenses? They elected or appointed themselves and paid their own expenses, and when they returned home, they made no report, for the reason they have no constituents to report to.

The Sanhedrin, like its character of organizations, was a paying proposition for the railroads and promoters, and offered the self-appointed leaders an opportunity to express their undying love for their race, and of their untiring efforts to bring the race into the full enjoyment of their economic, social and political rights.

Kelley Miller loved the dear "people" so much, he did not even ask the railroads to grant his delegates reduced rates. He claimed to have had six hundred delegates, and it only took two hundred and fifty to secure a one an one-half fare for the round trip; but, Dean Miller never thought of a little thing like saving money for his followers. He knew that the $5.00 representation fee on every delegate would meet his expenses and furnish enough "long green" to pay him a snug sum for working up a big thing for the railroads.

If the Sanhedrin is a representative gathering, by what authority did Kelley Miller sell representation in a democracy at $5.00 a seat or any other price? The Sanhedrin Council, like their delegates will not have to report to anybody—being self-appointed, they are not amenable to the people. If they made a million dollars out of a gullible public, whose business is it? Public opinion to the bad. We assume leadership, and we will do as we please with the money. We are race leaders and have a right to exploit the people when we deem it necessary.

We are over-loaded with organizations composed of less than a half dozen self-appointed leaders without a constituency—with men using religion for graft. If anybody can tell us what any of the following named organizations have done in a concrete way, or contributed to Negro life, we stand open for conviction. If anybody can tell us who elected the officers of either one of them, where the membership of either is, or where they maintain headquarters, we are open for correction: African Blood Brotherhood, Equal Rights League, Friends of Liberty and Race Conference. These are a sample of the organizations which called the Sanhedrin Council together for the purpose of organizing another useless organization to be used as a clearing house. These organizations are most largely made up of that element of our race that is inclined to Bolshevism, Socialism, Radicalism, Communism, Sovietism and the Reds. If there is one concrete idea or tangible contribution to the credit of these organizations we would be pleased to publish the news. If they have done anything except preach disruption, disorganization and race hatred, it has not come to our attention. If the records of the Chicago meeting disclose any other fact than that they met and adjourned, we stand ready and willing to bow and apologize to an injured public sentiment. Yes the Sanhedrin Council met and adjourned.

Racial Consciousness—1924

Negro Sanhedrin.

THE SANHEDRIN

The Sanhedrin, initial attempt of a race to unite upon a general program of progress, was a success. In that it gathered together leaders from all walks of life and representatives of many different organizations who could deliberate upon common ground in absolute harmony, it justified the hopes of those most vitally interested in its establishment and gave reason for the respect of those who viewed its assembly with misgivings.

It did nothing permanent. It was not expected to. But from the report of its committee on findings it may be observed that those assembled did lay the basis upon which a permanent body may be erected.

Briefly stated the findings were as follows:

1. That the conference be continued on a permanently organized basis as formulated by the Committee on Organization. Dallas Express

2. That there be maintained at Washington, D. C., as part of or under the supervision of, the Executive Council of the Negro Sanhedrin a Commission on Public Information to keep the constituent organizations apprised of matters relating to Negro interests, especially with respect to congressional legislation. 3—1—24

3. That the body is assured that the Sanhedrin project in no way compromises the individual independent or infringes upon the special activities of the constituent organizations, but will be effective in coordinating their effort and supporting necessary measures by a greater unanimity of public opinion and publication.

The Commission then makes recommendations on Health, Education, the Press, Race Movements, Domestic and Foreign; Fraternal Organization. Religion, Interracial Relations, Politics and Public Utterance, Women's Movements and Organizations, Labor, Business; Race Knowledge and promotion of Scholarship, Music, Literature and Art, and the College Youth.

It cannot be hoped that even in the far distant future that such a body as the Sanhedrin will be able in itsel to solve the problems of the race but it can be expected and rightly so, that such a body, representative of millions of individuals can improve the masses in such regards as will make the race worthy of greater respect, able to command more respect because of its solidarity and belief in its program of improvement and thus better its condition immeasurably. And this we believe is reason enough for highly commending those who gave it birth and for staunchly supporting its efforts to promote racial cooperation and solidarity.

THE LINCOLN LEAGUE

Even the greatest opponents of those who compose the executive staff of the Lincoln League are compelled to admit that its declarations as enunciated at the meeting recently in Chicago bespeak an alertness to unfavorable conditions and a willingness to speak and work against them that is highly satisfactory. Dallas Express

News releases state that the hottest debates of the session centered around those questions of discrimination against the Negro supporters of the party which gave it birth and the resolutions condemning such practices, which were broadcast were strong and respect compelling.

The League resolved that: "That Tuskegee be manned immediately with a Negro personnel; that the joint ownership of the United States by the men who have defended it, discovered and developed its resources, be recognized; that the league, as a league, should reaffirm its allegiance to the party of the immortal Lincoln; that the league express its pleasure in the character of Calvin Coolidge, and endorse him as representing the conscience of the Nation; that the Negroes of America stand for the law and government of the land, including the 18th amendment; that the Lincoln League call upon the Negro's fellow citizens (meaning white) to also stand for the law and government of the land, including the 14th and 15th amendments; that the country be reassured of the faith of the league in a free ballot and of the impossibility of the future progress and happiness of the country as long as the complete right of suffrage is not restored to those from whom it was taken in the heat of passion and revenge; that the Jim Crow car be abolished; that migration be not discouraged; that southern treatment of the Negro invites him to flee the section; that political equality of the sexes be recognized; and that the Lincoln League express to white America its appreciation of the long line of benefactors and philanthropists who have helped to make the progress of the race in America possible.'

The League describes itself as purely political and in its leaders it numbers those who are fitted by training and experience to guide its destinies aright. 3—1—24

The race must have some central organization through which to function politically and this latest meeting of the Lincoln League gives ample reason for the belief that it is the one most fitted for that office. It is certain that so far it has proven itself worthy of public confidence.

NEW YORK TIMES
FEBRUARY 24, 1924

NEGRO SANHEDRIN DISCUSSES MANY PROBLEMS OF RACE

All Creeds Represented at Meeting in Chicago and Many Fraternal Societies

MARCUS GARVEY ALONE REFUSED TO TAKE PART

Next Conference Will Take Place in May, 1925, and Afterward Every Two Years.

By LESTER A. WALTON

Chicago from Feb. 11 to 18 was the scene of one of the largest and most representative get-together conferences ever participated in by American Negroes. It was known as the Negro Sanhedrin. Sessions were held in the Y. M. C. A., at 35th Street and Wabash Avenue. There were 280 accredited delegates.

Among the sixty-seven national organizations represented were: Methodists, Baptists, Congregationalists, Episcopalians, Catholics, Presbyterians, Young Men's Christian Association, Young Women's Christian Association, Masons, Shriners, Odd Fellows, Knights of Pythias, Elks, American Woodmen, National Negro Press Association, National Negro Business League, National Association for the Advancement of Colored People, Association of College Presidents, Equal Rights League, National Urban League, National Medical Association, Friends of Negro Freedom, National Race Congress, Colored Actors' Union, National Association of Railway Mechanics, American Negro Academy, Grand United Order of Locomotive Firemen of America, Association of Colored Railway Trainmen, National Alliance of Colored Postal Employees, National Association of Colored Women, American Federation of Negro Students and various Greek letter societies.

I. W. W.'s There Too.

Even the I. W. W.'s had representation, as did the Department of Justice. The only group of importance conspicuous by its absence was the Universal Negro Improvement Association, Marcus Garvey refusing to take part. However, two Garveyites sent as delegates by other organizations unmistakably made their presence known by an unsuccessful attempt to have embodied in the resolutions the back to Africa idea.

What the conference passed, however, was more in accord with the Pan-African plan. The delegates declared it the height of absurdity to countenance any plan giving serious consideration to the American Negro emigrating to Africa in large numbers. They were unanimous in the thought that there should be a point of contact between races of African descent.

For the first time in nearly twenty years exponents of the various shades of opinion made a sincere and determined effort—temporarily, at least—to bury all partisan feeling and engage in a preliminary conference for the purpose of welding the various elements to present a united front on race advancement.

The spectacle of the Grand Chancellors of the two rival factions of the Knights of Pythias sitting on the same platform showed the dove of peace was exerting a wholesome influence.

Note of Discord.

The only note of discord sounded during the entire session was when the Methodist and Baptist ministers found it impossible to agree on a Chairman for the Church Commission. As Bishops and other ecclesiastical dignitaries were present, the Chair refrained from appointing a Chairman, suggesting that the selec-

tion be made by the churchmen. The Methodists wanted the honor; so did the Baptists. A deadlock ensued which was broken by the naming of a Congregational minister.

Papers were read and discussed by some of the best minds of the race. Some of the subjects under consideration were: "The Basic Importance of the Physical Stamina of the Race," "Our Educational Program," "The Function of the Negro Press," and "The Afro-American's Relation to the World-Wide Race Movements."

The conference avoided partisan politics, giving speakers for the Socialist, Democratic, Republican and Farm-Labor Parties an equal chance to be heard.

Coincident with the session of the Negro Sanhedrin the Lincoln League, whose personnel consists largely of office holders and veteran Republican politicians, was meeting only a few blocks away. Delegates to the Sanhedrin bitterly complain that, although they sent an olive branch to the Lincoln League and extended an invitation to the politicians to take part in the program when politics was under discussion, the League refused to take official cognizance of the Sanhedrin or co-operate in any way.

The conference passed a resolution that at no time would it encroach on the specific activities being performed by constituted bodies holding membership. A Commission on Permanent Results, made up of fifty-four delegates, was appointed to correlate the reports of all subsidiary representation, a constitution adopted and Prof. Kelly Miller of Howard University, originator of the movement, elected Chairman. The next session will be held not later than May, 1925, when by-laws and platform will be adopted. Thereafter the Sanhedrin will meet every two years.

Establishment of a secretariat either in New York, Washington or Chicago, where information pertaining to all phases of Negro activity will be compiled, is under contemplation.

THE SANHEDRIN.

THE All Race conference was just one of the big meeting assembled in Chicago the week of the tenth. Dr. Kelly Miller saw the travail of his soul and the beginning of the consummation of a lifetime dream in the meeting of his Sanhedrin. When God has a mighty work to be done He gives both the time with its contributing antecedents and the atmosphere with its converging currents in the conjunction of events and the sentiment, and ready individuals to carry the cause forward. Then He raises up a man, or rather the man rises up to follow Him. Then the work begins. David Livingstone, plunging on through African jungles, battling with diseases and with beasts and beastly men, exploring rivers and lakes and preaching the gospel of Jesus by his word and example, as he prospected the evangelization of the continent, the abolition of the slave trade and the opening up of the commerce and industry of that dark continent, said, "The end of the geographic exploration, is the beginning of the missionary enterprise.

Mr. Kelly Miller has been one of the most admirable advocates of the rights and opportunities of his people for twenty years before the public. His initiative effort in this was the writing of a pamphlet in which he challenged Thomas Dixon, Jr., upon his indictments of the Negro race in his infamous "Leopard's Spots." Although a teacher in a university controlled by polities and himself competent for the presidency of that institution, he has sacrificed popularity and position to take his stand.

When it became necessary for the race to gather itself up from fragmentalism in leadership and organization and the time was ripe to coordinate our resources for national prestige, and influence, the inspiration came to this publicist and advocate, and his conception of the Sanhedrin was born. For nearly two years he has worked on the proposition, and that gathering at Chicago, representing nearly every national organization of the people, was the response and expression of these labors. What it accomplished is yet to be voiced before the country by the several standing commissions who are to work out a practical and an expert and dependable statement for the guidance of the whole people. We believe that the all race conference marks an epoch in our history. It is the end possibly of the wondering and exploration of the race in organization and ought to be the beginning of our enterprise in coordination, articulation, undertaking and achievement, in all the realms of our racial activity, and for our national claims and acquisitions.

We agree with the Chicago Whip in part. It will be remembered that the Whip three years ago called attention to the need of such an organization as Prof. Miller's in the following language: "Before the ides of March, a meeting of black men to determine methods of procedure should be held. All parliamentary conventionalities and 'questions of personal privileges' as well as selfish, petty jealousies should be left behind. Representatives from the churches, the press, the N. A. A. C. P., the Universal Negro Improvement Association, the Equal Rights League, the universities and the fraternal orders should gather in one serious, solemn conclave. One grand, great, determined effort should be made to agree upon the means of freedom and liberty. The black people must be either defended by Congress or seek other methods. Let us try the new Congress first. Who will call the meeting?"

In its critical observation of the Sanhedrin, The Whip says: "So far the Sanhedrin has fallen into the same error and evil that has blighted the growth of the race so far—the evil of loud talk, fancy speeches, and no calm and cold-blooded deliberation upon the vital issues. We have listened to the preoration of the preacher, the flowery expressions of the politician, the discourse of the publisher, and yet we still find ourselves just where we started. All black men agree that our condition is dissatisfactory, but they all differ among themselves "in institutions and laws."

The Whip continues: "We feel that Mr. Kelly Miller has honestly and intelligently set about his task, but at the last moment, lost sight of his perspective and failed to grasp his opportunity to cement and solidify the organizations and institutions upon any given subject. We had hoped that the Sanhedrin would be a cabinet of brains and a clearing house of ideas, and we had hoped that Professor Miller would have been skillful enough to get away from the broadcasting station and enter the cellar as the old "nihilists" used to do, and work out a program and a policy that would have bound us closer together and pointed to us a vanishing point where all our ideas would meet."

It then assumes: "The Conclave for which the Chicago Whip contended would have done this thing, and maybe Mr. Miller's next effort will be accompanied with stronger intellectual forces and deeper insight into ways of our people. The sounding brass and the tinkling cymbal mean nothing. Empires are fashioned in closets and the destiny of men is determined in silence."

By this it can be seen that the Whip does not agree that the Chicago Sanhedrin measures up to its idea. No movement ever did quite reach the ideal of its conceiver, not to mention the standard of its observers. The Chicago meeting had several weaknesses. Some of the addresses were too theoretical. The same attempt at oratory and the courting of applause that is so destructive in Negro gatherings was witnessed there. There was an atmosphere of local dominance on the evening programs there was too much of Chicago. For instance, on the evening when Mr. Miller made his own declaration, he was sandwiched in behind the mayor and the welcome addresses, and before the stated subject and speakers, and did not have opportunity to make himself very clear and part of the energy for receiving and interpreting his statement by the audience was gone. It seems that the Chicago people insisted on trotting out their favorites, and when it was desired to hold the audience, the masters of ceremonies repeatedly called out to them that some of their fellow citizens would be heard. Interest seemed not so much in the cause as in certain personalities. This was handicapping to those who at their own expense travelled thousands of miles to help construct a national race program.

Mr. Miller, we trust, will have a care here, and thrust his personality forward in building his program and selecting his course. If politics enters the Sanhedrin, and its promoter caters to its wiles, and the country becomes apprised of this, we have seen the last successful assembly of the all race conference. But we shall hope for better things, and the group that this paper represents is willing to cooperate with Dr. Miller and the prime moves to that end that will accrue the largest possible benefits to the whole race.

Racial Consciousness — 1924.

Negro Sanhedrin.

KELLY MILLER SAYS

The Lincoln Political League and the All Race Conference (Sanhedrin) meet in Chicago at the same time. Chicago contains over 100,000 Negroes. Surely it is big enough to accommodate both Abraham and Lot, especially when there is no issue in dispute between them.

* * *

Bright Prospects for the Sanhedrin

As the time approaches for the assembly of the All-Race Conference in Chicago, the prospects become brighter and brighter.

About forty national organizations will be represented by accredited delegates. These involve every kind and description of organized effort now functioning in the field of racial endeavor.

The Negro press has been most generous in publishing the progress of the movement in the hands of the committee of arrangements. The local committee in Chicago has taken hold of the immediate arrangements in that city with energy and enthusiasm. Especial thanks are due the Associated Negro Press for broadcasting the information which the central committee has furnished them from time to time.

Much concern is expressed lest the movement become ensnared in the meshes of partisan politics. The committee can assure the public that there is not the slightest danger that any sinister political influence will be allowed to invade its precincts. Every effort was made to set the meeting far enough ahead of political activities looking to the ensuing campaign to ward off this inevitable suspicion. The meeting was set for the first week in November, but the vast amount of work necessary to arrange the preliminary details made postponement necessary.

It happens, unfortunately, that an organization of a purely political character will meet in the same city at the same time. Innumerable queries reach me concerning the reason for this strange juxtaxposition. The fixing of the time and place of the Sanhedrin took place last September, and the results were broadly announced throughout the colored press. The committee would have been glad to make an adjustment of dates so as to avoid overlapping, if there had been opportunity to do so.

I do not see that there is any likelihood of interference of function or outcome. It would be an unseemly spectacle if the first real serious attempt to bring the race together on a comprehensive plan should be hindered by any semblance of counter irritation.

It can at once be taken for granted that any attempt negativing the influence and effect of any worth while movement by rival proceedure falls beneath the level of the high minded attitude of all who approach the race problem seriously. Chicago contains over one hundred thousand Negroes. Surely it is big enough to accommodate both Abraham and Lot, especially when there is no issue in dispute between them.

* * *

The Sanhedrin Program

The program of the Sanhedrin as announced in the press reveals the general aim and plan of the conference. It does not overlap the sphere and function of any constituent organization of which it is composed, but is comprehensive of them all.

In illustration, we do not discuss agitation against specific evils as is done by the N. A. A. C. P., or the Equal Rights League, but the function of agitation in our racial welfare. Instead of advising political alignment and partisan demands, we shall consider the political factor in the racial equation.

The idea of unity runs like a thread throughout the program. It is the thought of the committee to organize commissions on the basic topics into which our racial interests are naturally divided, and to have these commissions deliberate throughout the session and to formulate in the simplest and tersest terms the creed for the race on the topic presented. The results of these several commissions will be assembled and consolidated by a general committee and published in a permanent and enduring form.

Of course, the conference will formulate and direct its own proceedings. The addresses set on the program are intended merely to guide the thought and regulate the proceedure. They do not, in any sense, express the full meaning and effect of the conference. The Sanhedrin is to be a conference, and not merely a display of oratory. The names listed on the program will not necessarily contribute most to the conference. The comparative failure of many of our meetings grows out of our too great reliance on oratory rather than careful thought and deliberation.

* * *

The Permanent Outcome

The committee on arrangements does not assume any ultimate wisdom as to the outcome or final results of the conference. We invite the careful and prayful consideration of the most thoughtful members of the race who may have any advice of value to contribute.

We are determined, however, that the conference shall not degenerate into oratory and resolutions—merely this and nothing more. It must contribute some permanent effect upon the thought, the sentiment, the attitude, the determination and the endeavor of the race as a whole. In discussing this feature of the conference with one of our profoundest thinkers, who has a statesmanlike interest in and understanding of the complexities of the problem, he felt that the conference would be fully justified if it did nothing but bring together representatives of the various organizations, agencies and activities of the race who should sit down for a week and deliberate seriously upon some efficient plan of united thought and action. Whatever the outcome, it will be the joint product of our best minds acting in unison.

It is not the purpose of the Sanhedrin to destroy any existing organization but to fulfill it is to be a uniting agency synthetic of the best there is in them all. The permanent form of the conference might well be embodied in a committee which should serve as a clearing house through which existing organizations might act on matters of race-wide concern.

* * *

The Greater and the Lesser Sanhedrin

Under the Jewish dispensation there was the Greater Sanhedrin, which sat at Jerusalem and formulated general regulations for all Jewry. The lesser Sanhedrin applied to the cities and local and limited jurisdictions, with powers and functions similar to, but controlled by the broader powers of the central body.

It so happens that our situation forms a happy analogy. I spoke in Philadelphia last Sunday to the newly formed Forum, and learned that it was organized upon the pattern here suggested.

There are one hundred and four different, irrelate organizations in that city. The Forum endeavors to furnish a common platform and channel of expression for them all. It also aims to co-ordinate them into harmonious endeavor affecting any undertaking of city-wide moment.

The Organizations Society of Virginia furnishes also the form of an idea upon which the Sanhedrin might build. Our various cities and centers of population might well federate their local organizations for essential local purposes, without sacrificing any of their loyalty to the parent body of its type, of which it may be but a local chapter. If these might form a league heading up in the central Sanhedrin, the ideal scheme would be perfected.

* * *

The Ministerium

The race can hardly hope to perfect any effective movement without the hearty good will and cooperation of the church.

Our religious leaders have shown the greatest statesmanship yet exhibited by the race. They have organized the vast religious estate of the race into definite, well working denominations and societies. These have stood the test of time and the strain of long usage.

There is today no way to reach the mass life of the race except through the organized life of the churches. Any attempt that ignores their sympathy and good will is doomed to failure on the start. It is particularly gratifying to the committee that all of the branches of the Christian churches will participate in the Sanhedrin.

In every city there is a ministers' meeting, which forms the skeleton of a local conference. While these meetings are for the most part for purely devotional and spiritual purpose, yet the situation is such that they are frequently forced to consider secular civic and social matters for the common good of the race.

The fullest possibility for racial good of such ministers unions is often frustrated by denominational rivalry and jealousy. Without attempting to specify how this could be worked out in detail, it is perfectly clear that the entire ministerium of a city might meet at suitable intervals, where all denominational issues might be laid aside, and the time devoted to the consideration of the moral, civil and social needs of the community as a whole.

THE NEGRO SANHEDRIN

To Prof. Kelley Miller of Howard University is to be attributed the conception and first call for the Negro Sanhedrin or All-Race Conference which will meet in Chicago, February 11, 1924. Of his relation to the proposed movement, Prof. Miller says "Because perchance my zeal and active interest have outrun the rest, I claim no genius of discovery or pride of priority. All were thinking the same thing at the same time. I have but focused the folk sense of the people and given it utterance and cast of statement. I am but a voice crying aloud unto the people, if happily they might hear and heed."

Rightfully considered it matters little just now who initiated the movement. It matters much what the meeting purports, who can be interested, what, and how efficient, the machinery used to realize the purposes contemplated. Already six civil rights organizations among the race have joined in the call, and the hope is that every welfare organization of standing among Negroes will enter into this "pool" of racial interests. It is contemplated that the "All-Race" Conference (as we prefer to call it) will be essentially " a conference of organizations supplemented by a minority of distinguished individuals represenatives at large from different parts of the country and from the different walks and ranks of life. All types of organizations and agencies functioning nationally will be included. Religious denominations, civil right societies, secret and benevolent orders, business and social reform agencies will sit down in common council. Thus it is hoped to secure a representative body that can and will speak with the voice of authority for the whole race. No segmentary organization can do this. Neither can any body that is composed solely of individual responsibilities."

Whether the proposed "Sanhedrin" will succeed in its purpose is quite problematical. Such an effort a decade ago could not have accomplished much; but we are living now in a new period of racial life, with a back ground of racial consciousness that enables us to see the futility of looking to any mag-

wide attention, and they show a fine grasp upon present day problems. Dr. Robinson is a man of fine approach, and has a sympathetic and kindly nature. He is the type of a leader that reflects credit upon the church and the race, and under him St. Mark's will reach its destined place. He has made a fine record as pastor. He was born in Shelbyville, Ky., and began his early education in the public schools of that city. His college training was received at Indiana University, at Bloomington, Ind. He was ordained in Terre Haute, Ind., in 1898, by Bishop Charles Fowler, and was assigned to pastorates in the Lexington Conference. He delivered the fraternal address at the General Conference of the A. M. E. Church in St. Louis, Mo., and last year delivered the commencement address at Gammon Theological Seminary in Atlanta, Ga.

While serving as the pastor of St. Mark's Methodist Episcopal Church in Chicago, he made one of the finest records in the history of Methodism. He was pastor seventeen years in Chicago, and when he went there the church of function and overlapping of work, it is hoped the Conference will be eminently successful. There is evidently no question as to the necessity of an All-Race Conference. The big question is as to whether the race will give to it such sanctions as to insure its success. Social progress of groups comes by normal processes. Social institutions and movements set up and carry on these processes. Unless our race group, as all others, organizes and effects conscious social direction and control of those forces and processes that bring progress, the group will be delayed woefully in its arrival at the social level in which it can share the privilege of equal human opportunity. This goal, the race cannot achieve through any individual spokesman or organization representing one phase of racial striving.

All our racial organizations must be coordinated and articulated through some Central Agency that is able to visualize and make vocal the total needs and objectives of the race. Our racial objectives need to be accurately interpreted and phrased and expressed in terms sanctioned by the intelligent, deliberate approval of the whole group communicating through some such Central Agency as is contemplated in the All-Race Conference.

Such a voice would be heard by the Nation. Such a voice will be heard around the world. The nation's ears being thus unstopped, the nation's machinery for bettering the condition of 12,0000,0000 Negroes would speedily become operative, and the wheels of racial progress in all essential matters would turn unclogged bearing the Negro to his rightful racial heritage in the nation.

Let the Negroes give whole-hearted cooperation to the All-Race Conference. It has in it the largest possibilities for racial uplift of any movement ever initiated in the race's history, save emancipation. It contemplates organization of race life; the conservation of race values; giving effectiveness and concert-of action to racial effort; exhibition of racial possibilities; the focussing of racial potentialities upon the stern task of lifting a race against tremendous odds. May the pulpit, the press and the forum get solidly back of the All Race Conference for the advancement of the Negro and the good of the nation.

ALL RACE CONFERENCE—THE NEGRO SANHEDRIN

KELLY MILLER of Howard University is the father of an attempt being made to create an organization of organizations. Apparently it is an effort to harmonize warring Negro factions and bring them all under the dominance of one common ideal for the advancement of the race. It would fill a longfelt need if successful. Such a possibility is a very doubtful one.

Kelly Miller's ideal organization is founded on good intentions. A great many think of the Sanhedrin as was thought of Henry Ford's "Peace Ship" during the Great World War. The thing will hardly reach its destination. It is not prepared for the voyage ahead. From commander to the lowest ranking officer the ship is poorly manned. It requires something more than good intentions to bring extremes together. That something is Power—the thing the Sanhedrin does not possess.

The announced program is one of time-worn and musty subjects. They are likely to be discussed in the same old mossgrown way. Various speakers whose brains have been overworked trying to find for themselves the easiest method of living by hanging to the coat-tails of other races will do the talking. Some old fashioned boasting and bragging, denouncing and declaiming resoluting and demanding will doubtless be done by Negroes who keep in the spotlight by trying to be the overloads of America's 12,000,000 souls of African descent.

After the hot air has all been released from the gas bags at the All Race Conference, some Committee on Resolutions will perhaps prepare the usual "Address to the Country," with instructions that a copy be sent to President Coolidge, the Press, everybody and every listed and unlisted organization the Sanhedrin hopes to impress with its significance. Then Chicago's best citizens will most likely prove themselves glorious hosts by feeding Kelly Miller's "leaders." Afterwards the "delegates" will be telling the "Folks Back Home" all about the great Sanhedrin. And the world will move on its way as if the Sanhedrin had never been.

After the Conference, What?

WE ARE off to the much debated "Race Conference," called by reason of the suggestion and agitation of our very capable Dean Kelly Miller. It is certain that something will be said at the Conference. The program indicates that plenty will be said. We usually say plenty whenever we are afforded an opportunity to talk.

But after the Conference; after the talking, the speaking, the resolutions—the adjournment, what?

There are plenty of men who can imagine great things. There are others who do not use the imagination but little, but use the sense of initiation more. There are men who can initiate, but who can not proceed with a program. God has supplied us with various and different faculties. We are slow to admit our limitations, but they none the less exist.

Let it be said that whatever is initiated at the Conference by whatever person or persons, it shall find sympathetic indulgence long enough to determine its worth and merit. Whatever is finally accepted as workable, as feasible, let it be said that our good judgment served us well enough to take that thing—whatever it be, and put it into a program of procedure—and then proceed. If we MUST destroy men and women for the good of the higher cause; if there are some who simply defy good sense and the better reasoning, let them be put aside for the good of the majority, whose cause MUST be served NOW.

The most trying period, the most trying duties will come after the Conference adjourns. Let us set our minds on the best possible program, dedicated to the cause of the greatest good for the greatest number—and then let the power be applied without fear or favor. We must be about real business from now until we take our rightful place among the people of earth who live for and labor that the world may be better.

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